



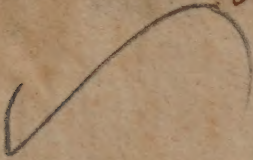
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Manson Pitcher's
Book

Presented by his Friend



Jacob Friere



Manson Pitcher to

Richard Dwyer.

Chambers Street
London
Presented by the Council

John Galt
1811

Thomas Paine
1791

THE

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

—∞—
EDITED BY HENRY FITZ.

—∞—
VOLUME VI.

FROM MAY 1825, TO MAY 1826, INCLUSIVE.

—●—

"My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; He is my defence; I shall not be moved. God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times;—Ye people, pour out your heart before Him: God is a refuge for us. Selah."

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Gospel Herald.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, MAY 21, 1825.

NO. I.

FOR THE GOSPEL HERALD.

CONVERSATION

Between N. Dodge and an old Brother in the Baptist Ministry.

Brother D., How in the world came you to leave our order and join the Universalists?

Dodge. Because I found by increased attention to my Bible, that I had laboured under some great mistakes, and considered it my duty to confess and forsake them.

Brother. Pray, Sir, What was one?

D. I have been taught ever since I can remember, that sin is an infinite evil, which is a *mistake*.

B. What makes you think sin is not an infinite evil?

D. The fountain is not infinite from whence the streams of sin emanate. Finite mortals cannot do infinite things. You might as well conclude that mortality produces immortality; that time produces eternity; or that ignorance produces knowledge; as to conclude that finite fountains send forth infinite streams.

B. Do we not read in Job xxii. 5, that iniquities are infinite?

D. I recollect Eliphaz the Temanite suggested such a thought to Job. I also recollect, in Job. xlii. 7, that God corrected Eliphaz, and told him that he had not spoken the thing that was right concerning his servant Job; and I regret that you and I and millions more have been so much more like Eliphaz, than like God in our conclusions upon this subject.

B. But sin is committed against an infinite God, and is a transgression of his infinitely holy law, therefore it must be infinite.

D. In Luke xii. 47, 48, our Lord informs us that sin is estimated by our knowledge and not by his infinity. If your reasoning is fair, then the infant who purloins a pin, is as great a sinner as the piratical admiral who murders thousands of men! You have too much good sense to say that ignorant infants are as criminal as the greatest sinners in the world, because they have sinned against an infinite God. You will not pretend that all sins are infinite, yet some are more infinite than others, and some are most infinite. You might as well say that some things are eternal, others more eternal, and others most eternal.

B. I must confess that upon a fair investigation of the subject, it does not appear that every sin is an infinite evil. I have been mistaken in this matter. But do you think God would ever have threatened to punish sinners with eternal death, if sin had not been viewed as an infinite evil by him?

D. I should suppose not. This question brings to mind another mistake. We have long been told that God threatened to punish Adam with death temporal, spiritual, and eternal, in case of disobedience. But the sentence *eternal death* was never contained in any law of God, nor found in the Bible. Nor can any one tell the truth in saying that God ever threatened to punish any one with *eternal death*, in any case. And who dares say that God will inflict greater punishments than any contained in his law? This second mistake is as great as the first. My friend, you need some one to expound the way of God more perfectly unto you; as Aquila and Priscilla did to Apollos. Acts xviii. 26.

B. But would God the Father ever have required his Son Jesus to have made an infinite atonement for sin, that he might consistently pardon sinners, if sin is not an infinite evil?

D. This brings up another old mistake. The word atonement is but once found in the New Testament, Rom. v. 11, "By whom *we* have now received the atonement." Take notice, God did not receive the atonement. To suppose that God was the unreconciled party, and that Jesus came into the world and gave himself a sacrifice in order to reconcile God to sinners, is a very great mistake. The truth is, God never alters, but man being unreconciled to God, Jesus came to reconcile all things unto himself, both in earth and in heaven, Col. i. 20. Atonement is reconciliation. Hence the propriety of our receiving the atonement appears. Jesus did not come in order to make it possible for God to love us; but to commend the love of God to us: even that love which the Father had towards a sinful world before Jesus came, and which was the cause of his coming, John iii. 16, 17. This atonement or reconciliation, which is the same, is never called infinite by any inspired writer, and by what authority you call it infinite I cannot tell, unless it is to support the two former mistakes, viz. infinite sin, and infinite punishment. One mistake makes many. I hope when you get rid of one you will get rid of many.

B. I will call to your recollection one argument more, which we have always considered irrefragably conclusive, viz. our Lord Jesus Christ being the true eternal God, and at the same time a perfect man, possessing two distinct natures in hypostatic union, was offered up as a sacrifice to make atonement for the sins of his elect. Inasmuch as this subject has always been considered one of the great mysteries of godliness, and a revelation from God, and an article of the orthodox Christians faith in all ages, I must be allowed to

render the idea of it as familiar as possible. To use an old similitude, the two natures of Christ were as really one, as the blood of all parents become one in their offspring. The scripture saith, "They twain shall become one flesh." Now, Sir, you must own, where there is union there is sympathy. Having this view of the subject, Paul called the blood of Christ the blood of God, Acts xx. 28, from this statement you must see, that the blood of God offered in atonement, was nothing less than infinite: this infinite atonement being made, proves that sin is infinite; and he who will not accept of this infinite atonement, must *deserve* and consequently suffer an infinite and eternal punishment.

D. Give me leave to tell you my good old friend, that such doctrine is not new; it is the milk I was brought up upon. But I have serious queries whether it is in fact "the sincere milk of the word," mentioned by the Apostle. I hope it will not be unpleasant to my pious friend, for me to suggest a few thoughts for consideration upon this subject. I confess that our glorious and precious Saviour is called God, in Psalm xlv. 6, "Thy throne, O God, is for ever and ever," and in several other places. But what must we understand by the next verse? "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows?" Does it not appear from the last mentioned text that notwithstanding he is God, that he received his unction from one who was God before him? Though Isaiah (ix. 6.) calls him the mighty God and everlasting Father, does he not say in Matt. xxviii. 18, "All power is given unto me in heaven and in earth?" Does not John the revelator, by inspiration, say, He is the beginning of the creation of God? Rev. iii. 14. I freely acknowledge he is God's Word, God's King and Lawgiver in Zion, God's Elect, and the brightness of the Father's glory. That by him the worlds were made, and every thing in them. That he is the Redeemer and Saviour of the world. But now we see not yet all things put under him. Heb. ii. 8. Yet the time is rapidly approaching when all things shall be subdued unto him, then shall also the Son himself be subject unto him that put all things under him. 1 Cor. xv. 28.

Suppose we lay aside the old Primer for a short time, long enough to search the Scriptures. Also, lay aside Dr. Gill's Body of Divinity, and even the Church Articles, and bring all our former sentiments to the bar of mature reason, and compare them with the scriptures, and see whether we have not imbibed some mistakes, which in reality have no better support than the following considerations: they were impressed on the mind in childhood, and consecrated by numerous solemn institutions and rites, received from the lips of parental kindness, and enforced by the solemnities of public and private devotion, supported and defended by *godly* ministers, and guarded by their devout influence. Then let the word of God be a light to our feet and a lamp to our path, and we may possibly grow in grace, and make improvements in the divine life to the glory of God and the happiness of our own souls.

From the Christian Intelligencer.
EXPLANATORY REMARKS.

"There is a sin unto death: I do not say he shall pray for it." John v. 16.

The common opinion of the above is well known; and the fact that no sin is committed at this day, for the forgiveness of which, good men refuse to pray, is equally well known. St. James directs,—"Is any sick among you? let him send for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up—and if he have committed sins, they shall be forgiven him. From which it is evident, that the apostles and elders could raise suitable subjects from beds of sickness; and it is equally certain, they sometimes exercised their authority by way of chastisement upon offenders, that they might be reformed, and others revere and obey the gospel as may be seen in the following: "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit with the power of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh." Thus an incestuous person was to be delivered by divine authority to satan, or to wasting disease, for the destruction of the flesh, that had led him to disgrace the religion of Jesus. The apostle, however, was careful to intimate that the destruction extended no farther than the prevention of crime; since the spirit was to be saved in the day of the Lord Jesus. Again, Paul informs Timothy, that he had "delivered two persons, who had made shipwreck of the faith, over to satan, that they might learn not to blaspheme." But would excommunication, or turning them out of the church, learn them not to blaspheme? On the contrary, would it not have a tendency to continue them in a sinful course? And were I to recommend to the reader to send his son to the Andover Theological Seminary to learn the doctrine of the holy scriptures, should you not think I had made shipwreck of my understanding, as well as my faith? But if we understand by the phrase, "deliver them over to satan," that a chastisement was inflicted for the reformation of offenders, and to deter others from following their pernicious example, all difficulties seem to be removed.

Among the sins, for which prayer was not to be offered, that immediate relief might be given to the sufferers, I would reckon the crime alleged against the church at Corinth, in their converting the commemoration of our Lord into a festival of gluttony and drunkenness. (See 1 Cor. xi. 21.) For which cause many were weak and sickly among them, and many slept; or their sins had been punished with death. The promulgation of the christian religion was designed to save from the commission of sin; but not to save the Corinthians, or any others, from the due punishment of sins already committed, unless they were penitent and reformed. To exculpate them in that manner, would be subversive of the very end for which the gospel was given. It therefore appears natural and proper, that John should caution the less informed believers against

exercising the gifts with which they were endowed in an improper manner, by endeavouring to raise from beds of sickness, those who were visited with such afflictions for the punishment of atrocious sins. There are certain crimes which would probably go unpunished, were it not for the consequences which follow to the *body*, as well as to the *mind*. Consequently, all things are wisely ordered, that sin may not go unpunished, nor virtue lose its just reward.

A distinction should be made between the day of apostolic miracles, and the present time: and the language of scripture in relation to prayer, and other religious exercises, and means of mercy, be construed accordingly. But it is to be feared that money-catching priests have, like the false prophets of old, blinded the minds of many to such a degree, that they have forgotten that any thing like *real miracles* were ever wrought by the gift of the Holy Ghost; so that "confusion and every evil work," produced by the *horse-leech* company, who continually cry "give, give," passes for the work of the Lord. Even the language of the scriptures, which was designed to express those operations of the Divine Spirit, by which miracles and mighty works were wrought, in attestation of the divinity of our holy religion, that *language*, I say, is so perverted, as to be applied to those fanatical and superstitious exercises of mind, that bear no resemblance to the things intended by its author. Groundless fears and giddy ecstasies are made to pass for the miraculous works of God. May the Lord deliver our country from such influence, and "give us pastors after his own heart, who shall feed the people with knowledge and understanding."

EXCOMMUNICATION.

The following Letter and Address was communicated to the Methodist clergyman at Southold, (L. I.) requesting him to communicate the same to the Methodist Society, which, it appears, he refused, and returned the manuscript to the petitioner. This mode of proceeding is a sufficient indication that they are afraid of coming to the light, and choose the darkness of the errors which surround them.

LETTER.

Dear Brethren—The time is now expired, which was allotted me by Brother Hatfield, for consideration, of the discipline of your Church; which I have endeavoured to improve as well as I was able, humbly looking to my Heavenly Father that his spirit would lead me into all truth. I now confess, I cannot (consistently with the views I entertain of the scriptures, which I have taken for my rule and guide, together with reason, the noblest faculty God has bestowed on man, and which I prefer to any institution, system, or discipline, formed by man,) embrace the doctrine therein contained. I anticipate what will necessarily follow; for which event I trust I am prepared, putting my trust in that God who is able to support me through every trying scene of this transitory life.

I have taken the liberty to address this to you,

(together with the enclosed address to the society,) which I request of you as a favour to read before them at your Class meeting, before you exclude me from the society. My Brethren, although towards me, I consider an uncharitable spirit has been, and still is shown, to you I feel no resentment. I forgive all my persecutors. My earnest desire towards you and Brother Hatfield is, that you may know the truth as it is in Jesus, that you may see him as a *complete*, and not a *conditional* Saviour. Then would your feet be shod with the preparation of the gospel of peace. Then would your heart indite a good matter, your tongues be as the pen of a ready writer, and you would acknowledge me your sister in the bonds of the gospel.

ELECTRA TERRY.

Dear Brethren, and Sisters,

By that endearing name I now address you, (although cast off by you, and considered as a reproach and dishonour to your society,) before you draw the separating line which is to dissolve our fellowship on earth, I consider it my duty to lay before you a reason of the hope that is in me, that you may be able to judge whether I have committed any offence for which I ought to be thus treated. True, I believe "the Lord is good unto all, that his tender mercies are over all his works;" that he is "our Father" and we "all are brethren." That he "will have all men to be saved, and come to the knowledge of the truth." Am I for this to be expelled from your society? How often, my brethren, have I heard you pray to God to enlarge your hearts, to fill you with all the life of love, and to make you perfect in love! To that God who knows the secrets of all hearts I now appeal, that this has been my constant and unceasing prayer, and that his Spirit would lead me into all truth; which prayer, I humbly trust is answered, inasmuch as he has brought me to love and fear him, as my God and Father; Christ as my elder brother and Redeemer, and my neighbour as myself; in that I believe his happiness equal to, and lasting as my own.

Dear Brethren and Sisters, when my soul was overwhelmed with the dark clouds of despair, when I feared an angry God had no mercy in store for me, and my soul sunk under this imaginary horror, then you extended to me the hand of fellowship and charity, and I was considered as a member of your society. But now, since it has pleased God, in his great mercy, to lift upon me the light of his reconciling countenance, to establish my goings, and to fill my soul with his love, you have cast me off. Surely this is surprising! But for ever blessed and adored be the name of my God and Redeemer; when earthly friends have cast me off, the Lord hath taken me up. The Lord he is my God; the Holy One of Israel my defence; my soul doth put her trust in that God who has promised and is able to perform, and will perfect that which concerneth me. I stand accused of believing in the final restoration of *all mankind*. I believe the *promise* of God, which he swear to Abraham saying, "By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply

thy seed, as the stars of heaven and as the sand of the sea shore, and thy seed shall possess the gates of his enemies and in thy seed (which is Christ,) shall all the nations of the earth be blessed;" which promise was confirmed to Isaac, to Jacob, and all the prophets. I believe with the Psalmist, "all the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him; for the kingdom is the Lord's and he is the governor among the nations." "I have sworn by myself," saith the Lord by Isaiah, "the word is gone out of my mouth righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength, to him shall come, and all that are incensed against him shall be ashamed." I believe in the "times of restitution of *all things* which God has spoken by the mouth of all his holy prophets since the world began. That in the dispensation of the fullness of times he will gather together in one all things in Christ." Also that "God, who at sundry times and in divers manners, spake in times past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." This I do firmly believe with all the ransomed powers of my soul; and thus believing have entered into rest.

Now Brethren and Sisters, let me ask you, if a part of the race of Adam is to be for ever consigned to misery and wretchedness, how can they be blessed in Christ? If for ever to be cast off from God, how can they remember and worship before him? If for ever excluded from his presence, how can every knee bow, and every tongue swear, "In the Lord have I righteousness and strength?" If the arch deceiver of man, holds in adamant chains of despair a *part* of the work of God, how can *all* things be gathered in Christ? How is Christ heir of *all* things, so long as his adversary holds a *part* of his possessions? these I cannot reconcile.

That God is infinite in wisdom, knowledge, and power, we all profess to believe. That before he created man, his Omniscient eye, with one prospective glance, viewed all that would befall him. The plan of his creation and redemption, was formed in his Almighty mind before the worlds were made; and whatever was in his mind concerning man, he will do, for he is unchangeable.

We are informed he created man in his own image. That by transgression man fell. That sin entered into the world, and death by sin. That Christ the only begotten of the Father, descended to this world to destroy this sin; this was the work his Father gave him to do. "Thou shalt call his name Jesus, for he shall save his people from their sins." Jesus says, "I came to do the will of my Father; and this is his will, that of all that he has given me, I shall lose none, but shall raise it up at the last day." Should it be asked, How many the Father hath given him? God, by Ezekiel, saith, "All souls are mine," and Jesus, to the Father, saith, "All thine are mine, and mine are thine."

Has Jesus undertaken a work that he is not able to perform? Will he not finish the transgression, and make an end of sins, and bring in everlasting righteousness? "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil, and deliver them who through fear of death, were all their life time subject to bondage. The last enemy shall be destroyed, death. I will ransom them from the power of the grave, I will redeem them from death. O Death, I will be thy plagues: O Grave, I will be thy destruction; repentance shall be hid from mine eyes." Death is swallowed up in victory; and when sin, death and hell are destroyed, then and not till then, will every one remember, will every tongue swear. Then every knee shall bow before him; and every tongue shall confess, "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created."

Thus, my brethren and sisters, I have endeavoured as well as I am able, to lay before you the truth, on which my hope is built for eternity. And to that God who is able to make us more than conquerors through him that loved us, I commit the keeping of my body and spirit; believing that, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate my soul from the love of God, which is in Christ Jesus our Lord." Although you draw the separating line on earth, when this earthly tabernacle is dissolved, when this mortal shall put on immortality, when all animosity, prejudice, and superstition is done away, when all the ransomed sons and daughters of Adam shall meet around our Father's throne—together we shall chant the hymns of immortal praise, to him who gave himself a ransom for all, and redeemed us with his blood. In hope of this blissful eternity, I now subscribe myself

Your Sister, ELECTRA TERRY.

Southold, February 16, 1825.

FOR THE GOSPEL HERALD.

Mr. Editor—The following questions I have extracted from a small pamphlet, entitled "A Descant on Universalism; a Poem by John Peck. To which is added a few questions to the believers in Universal Salvation." If you think they are worthy of your notice, I should be gratified to see them published, together with your remarks, in the Gospel Herald. C. P.

Southold, April 20th, 1825.

1. "If all are to be saved, why should there be a general judgment, to divide the sheep from the goats, the tares from the wheat, the righteous from the wicked?"

2. What will be the difference at the judgment, between the righteous and the wicked?

3. What is the use or importance of publishing the glad tidings of the gospel, if the worst equally with the best, are to be ultimately saved?

4. What is the meaning of that doctrine which Christ preached to the Jews, "Except ye repent ye shall all likewise perish?"

5. Where shall the sin against the holy ghost be forgiven, for Christ said, "neither in this world nor that which is to come?"

6. How can those persons who have denied the Saviour, who are covered with crimes, and die in their sins, join the eternal song, "worthy is the Lamb," &c.

7. "Without holiness no man can see the Lord"—where shall they get holiness that die in their sins?

8. What is the meaning of the scripture, "He that believeth not shall not see life, but the wrath of God abideth on him?"

9. "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God"—where shall those be born again who die in their sins?

10. Where was the rich man when he lifted up his eyes in torment, with a great gulf between him and heaven?

11. When Mr. Hosea Ballou, a minister of the doctrine of Universal Salvation, preached at New-Haven a short time since, he was asked at the close of his discourse, What will become of unbelievers? He answered, "it is understood they will be lost"—and on being asked what will become of the lost souls, or where they could go to?—he replied, "they will go where they want to;"—was the rich man one of these lost souls—and did he go where he wanted to?

12. Does the belief in Universal Salvation make better members of society; better parents, husbands, wives, children; does it make the drunkard leave his cups, the thief honest, the profane moral, the debauchee chaste—or does it not rather give scope to indulgence, and loosen the reins of vice and immorality?

REMARKS.

We publish the above, not on account of the merit of the article, but rather with a view to the impartial course we have hitherto pursued. The interrogations betray gross ignorance of the Scriptures, and mankind, which we will make appear by interrogations in reply to those introduced by our correspondent.

1. If all men are not to be saved, why should God judge all men in *righteousness* by Jesus Christ? Why should the prophet (Psa. xcvi.) call upon all to rejoice, because God will judge the world; and declare, that "the world also shall be established that it shall not be moved? And John declare, (Rev. xv.) "All nations shall come and worship before thee; for thy judgments are made manifest?" "Zion shall be redeemed with judgment, and her converts with *righteousness*," is the declaration of God's prophet.

2. What is the difference between a *sick* man and a man in health? See Isa. lviii. 16—21. 1 Cor. iii. 11—15.

3. What is the use or importance of publishing glad tidings of health to sick people, if those who are very sick, as well as those who are only a little indisposed, are to be made whole?

4. What is the signification of the phrase, "the tower of Siloam," which fell on the rebellious Jews?

5. When shall those be forgiven, spoken of by the Prophet, (Isa. xl. 2.) who "received at the Lord's hand *double* for all their sins?" What shall be the punishment of those, who, like this writer, palm upon the reader for Christ's words, a declaration that Christ never made?

6. How can Peter be saved, who denied Christ? How can any of the human race be saved, when "death hath passed upon *all*, for that all have sinned?" How can life be given to a man, unless he is dead? or health, unless he is sick?

7. When shall all men or any man get holiness, when all have died in their sins?

8. What is the meaning of the Scripture, "All shall know the Lord from the least unto the greatest?" And this—"This is life eternal to know thee, the only true God," &c.

9. Paul says, "I am revived and *I died*." Also, sin "*slew me*." When shall Paul be born again?

10. Where will the rich man be, when the triumphant song is sung, "*O grave, (hades, hell,) where is thy victory?*" If an endless hell is to be the punishment for deception, where will the translators of the Bible go? (See Luke xvi. 23; 1 Cor. xv. 55. where the same word is rendered *grave and hell*!)

11. Who besides the writer of the small pamphlet, says that Mr. Ballou made the assertions there contained? Quere. If the rich man chose darkness, and was turned into darkness, did he go where he did not want to?

12. If a belief in the endless misery of a great portion of mankind, will make a man merciful, how can you account for Calvin's murder of M. SERVETUS? If a belief of endless misery, is *necessary* to make men good members of society, how will you account for the excellent characters of some Deists; whose lives have been an ornament to society, and a satire upon Pharisees and hypocrites?

A gratuitous Question.

If *goodness* consists in *forgiving enemies*, how inexpressibly detestable must be the character of the god you worship, who, instead of forgiving his enemies, will torment them interminably?

TRIAL OF THE THAYERS.

The highly and interesting and important trial of the Thayers, for the murder of John Love, was brought on at the late Court of Oyer and Terminer held last week, at the Court House in this village, his Honour Judge Walworth, presiding. The prosecution was conducted on the part of the people by Heman B. Potter, District Attorney, Sheldon Smith, and Henry Brown, Esqrs.; and was defended on the part of the prisoners, by Thomas C. Love, Ethan B. Allen, and Ebenezer Griffin, Esqrs. The trial commenced at 8 o'clock, on Thursday morning, and continued until 12 o'clock, on Saturday night.—The proofs were entirely circumstantial, but were very clear and satisfactory; detailing a most horrid and atrocious murder. The prisoners were three brothers, by the names of *Israel, Nelson, and Isaac Thayer*. The jury pronounced them all **GUILTY**.

On Monday morning following the trial, they received sentence of death; to be executed on the 17th of June next. The prisoners have subsequently made a full confession of their guilt.—*Buffalo Pat.*

REMARKS.

The three unfortunate individuals above named, were found guilty of a most horrid murder. The individual whom they despatched to eternity, was, if we are correctly informed, an industrious, prudent, and sober man, though he has been charged with being somewhat parsimonious and irreligious. As it should ever be our endeavour to learn wisdom from the passing events of the day, we would invite the attention of the reader to a few facts in relation to the case above stated. The soul of the murdered man, Love, was said by the learned judge in his speech, to have been sent out of the world "unprepared into the presence of its God." Now we wish to ask our orthodox brethren what has become of this murdered man's soul? His life was taken when he least expected it,—he never had been considered pious, and was hurried from time to eternity "unprepared!"—Must not our limitarian brethren confess, that, in all human probability, Love is in hell? We think so. The Thayers are now in prison, and will probably be waited upon by the Rev. Clergy of this village; and it is altogether probable, that these criminals will be "converted," &c. so that they will be considered perfectly safe! Now admitting that to be the case, (and we doubt not it will be so) we desire to know where both parties will receive "according to the deeds done in the body?"

Query. Is it not a fair calculation, that on the orthodox platform, the gallows is the stepping stone to HEAVEN? *Gos. Adv.*

A HINT TO THE PEOPLE.

"*The asses which thou wentest to seek are found; and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?*" 1 SAM. x. 2.

No reasonable man can wonder at the sorrowing of Kish, the father of Saul, for his son; for he cared more for his son than for the asses, which were lost; and his son's long absence, for he had gone in pursuit of the beasts, excited his fears. And this is the whole of the matter, says the reader; for the asses were found, and Saul returned in safety to his careful father.

It would, perhaps, be bordering upon impiety, to say of any part of the Bible, that it cannot furnish a profitable moral, and be recited for instruction and edification. Kish, Saul's father, was properly exercised in his solicitude for the safety and well-being of his asses. The relation of things, and the circumstances of the case, show the degrees of propriety, and the father, when his son's long absence authorized fears for his safety, cared more for his son than for the asses, which first caused his anxiety.

We draw no comparisons. Our aim is to draw a good moral from our motto. Should invidious men force an application of the words, to the discredit of any one, we are innocent. When Kish left caring

for the asses, and cared for his son, the asses were found; and the son was supposed to be lost in their stead. Therefore the careful man, Kish, was sorrowful for one whom he believed to be a subject of sorrow. O that modern careful persons imitated Kish, the father of Saul.

How careful are many in our day of clergymen! Great exertions are made to benefit them, while they are in safety, secure from all the ills that poverty is heir to. How many widows, fatherless, orphans, and variously circumstanced unfortunate and necessitous persons, are groaning beneath the weight of complicated woes, for whom no care is cherished! How lamentable the delusion, which will steel the heart against poor relatives, and awaken solicitude for the gratification of the *pride* of those who live in the midst of abundance! How different was the conduct of Kish! When the asses were found, he left caring for them, and all his sorrow was for his son; saying, "What shall I do for my son?" O that men were wise, that they understood this, that they would consider the helpless, and say, What shall I do for the sufferers?

INDUSTRY.

The *Jews* are said, during some periods, at least of their existence as a people, to have educated their children, universally, in active business; and to have adopted, proverbially, this aphorism, that *he who does not bring up his child to useful industry, brings him up to be a beggar and a nuisance.* It is to be fervently wished, that all Christian parents would adopt the same maxim, and thus prepare their children to become blessings, both to themselves and mankind. It has been repeatedly observed in these discourses, that industry and economy are not natural to man, and can only be established by habituation. These habits must both be begun in the morning of life, or there is danger that they will never be begun successfully. As no man, consistently with his plain duty, can be excused from being industrious and economical himself; so no man can be justified for a moment, who does not effectually communicate both industry and economy to his children. He who at first made labour the employment of mankind, and who afterwards commanded to gather the fragments, that nothing might be lost, will admit no excuse for the neglect of these duties, whether they respect ourselves or our offspring. In this subject, parents and children of both sexes are equally concerned. Both parents are bound to teach their children, and their children of both sexes are bound to learn to be industrious, and economical; to fill up their time with useful employments; to methodize it, that it may be thus filled up; and feel that the loss of time, the neglect of talents, and the waste of property, are all serious violations of their duty to God. The parents are bound to inspire, and the children to imbibe, a contempt, an abhorrence, for that silly, worthless frivolity, to which so many children, of fashionable parents especially, are trained; that sinful waste of the golden hours of life; that sickly devotion to amusement; that shameful, pitiable de-

pendance on trifling, to help them along, even tolerably, through their present, tedious, dragging existence. Few persons are more to be pitied, as certainly few are more to be blamed, than those who find their enjoyment only in diversions; and cling to a ride, a dance, a visit, a play, or a novel, to keep them from sinking into a gloom and despondence. Industrious persons, who spend their time in useful pursuits, are the only persons whose minds are serene, contented, and cheerful. If we wish happiness for our children, then we shall carefully educate them to an industrious life.

Dwight's Sermons.

FROM THE HAMILTON RECORDER.

Extract from an Address delivered at Pittsfield, (Mass.) July 5th, 1824. By the Parson John Leland.

One thing remains undone in this Commonwealth, viz. to place religion on its proper footing. Before the revolution, many of the colonies had religious establishments among them. Rhode-Island, New-York, and Pennsylvania had none. During the war, or since its close, all the old states have altered their constitutions and revised their laws, to place religion where it ought to be, except Massachusetts. All the new states that have been formed since the revolution, have left religion to stand on its own merits. How strange it is, that Massachusetts should boast of its singular wisdom and piety, for holding fast that which the other states justly reproach it for. I was in hopes when the patent office was demolished at Washington, that no one society in any town in Massachusetts would get a patent with the exclusive right to all the new born, profane and strangers, within its limits. This, however, is not the case. The convention that revised the constitution have confirmed the old firm of law and religion; church and state: hypocrisy and cruelty. It is true that all religious societies may screen themselves from the lash of any other, if they will avail themselves of the weapon (corporate power) that does all the mischief—but no provision is made for individuals. Children, the irreligious and emigrants, are all claimed by one society. The language of it is this—"You shall join a religious society or be whipped; and when you join you shall pay your quota of cents—for no penny, no pater noster."

Instead of the second and third articles of our declaration of rights, if something like the following was inserted, it would be highly gratifying, to one at least—I believe to many thousands.

"The legislature have no right, and shall assume no power, to establish any religion—force any man to support any—give one religious sect any preference to another—proscribe any man for heresy—appoint any holy days for worship—compel any man to attend public worship, or cease from labour—give legal reward for religious services, or require any religious test, to qualify for office."

This proposed amendment may be viewed in the light of licentiousness, by some; and as bordering on blasphemy, by others; the substance of it, how-

ever, is adopted in all the states, except Massachusetts, and enjoyed in the city of Boston, in distinction from other towns in the Commonwealth.

Almost two centuries past, Roger Williams was ejected from Salem, and banished from Massachusetts, for contending for the same doctrine—that rulers, in their official capacity, had nothing to do with religion. The contrary opinion prevailed in the colony—that legislatures had a divine right to prescribe religion for the people; and that magistrates had the same right to judge of doctrines and their tendencies. This claim occasioned the Baptists to be whipped, the Quakers to be hanged, and the witches to be gibbeted! Admit of the principle, that religious opinions are objects of civil government, or any way under its control, and the broad stair is laid in the case that leads to the inquisition. Admit of the principle, and the rights of the people rest upon the good will of the legislature, and the benevolence of towns; whereas they ought to rest upon a footing out of the reach of the ill will of the legislature, and the malevolence of towns. Though the tree may be hewn down, yet the just liberty of the people is not secure while the stump is preserved with a band of iron and brass.

That the stain on our revolution, the reproach of this Commonwealth, and perplexity of thousands, may be removed, it is ardently wished that the root of bitterness may be erased from our constitution, and that all laws which have proceeded therefrom may be repealed.

I close by observing that here is an arm seventy years old, which (as long as it can raise to heaven in prayer, or wield a pen on earth) shall never be inactive when the religious rights of men are in jeopardy. Was there a vital fibre in my heart, that did not plead for rational religious liberty, I would chase the felon from his den and roast him in the flames.

[The author of the foregoing Address is among the oldest and most influential Baptist preachers in this country. He has probably travelled more miles, preached more sermons, and baptized more persons, than any one individual now living in America. In the early part of his ministry, he travelled on foot through most parts of Virginia, and contributed in no small degree to the overthrow of the Episcopal Established Church in that state, then supported by law and civil enactments. He has always acted a consistent part, and is a firm friend and advocate for religious liberty and the rights of conscience.]

Ed. Phil. Ref.]

ANOTHER GOSPEL.

A person who recently heard Dr. Gardiner Spring preach, says, the preacher speaking of the promises of God for a lost world, repeatedly declared, "Sinners, these promises are not for you." Our informant adds, that considering himself a sinner, and learning that he had no part nor lot in the matter, he left the house.

We pity the delusion which binds down the mind to such abominable doctrine as the above. This "alarming preaching," as it is called, answers the

purpose intended. The deluded hearer is made anxious to secure his salvation; which is made "hopeful," when he opens his purse, and pampers the pride of his minister. Sinners, in our day, are those who believe God's promises, and dare to think for themselves; without the intervention of Calvin's and Hopkins's disciples. Saints are those who bow and cringe to clergymen; and, passing by the wants of the widow and the fatherless, administer freely to supply the insatiable craving of proud Pharisees, who unceremoniously damn those who have the hardihood to keep their money in their own pockets.

We entreat the poor, misguided, priestridden dupes of this dignified doctor's teaching, to read attentively, and believe honestly, Rom. iii. 19—24.

GLAD TIDINGS.

"The Committee of the (N. Y.) Legislature appointed on the Lebanon, Madison County, petition, have reported that the superintendant of common schools has no authority, by law, officially to recommend *Tracts* to their schools; nor to order the school celebrations which he did. Of course, all he has done as an instrument in the hands of the clergy, was an usurpation of authority and power. So that the ambitious clergy of that state are again all aback in these, their snaky, underhanded designs on the school funds, and the Tract instructions for youth, at present. At least they cannot make an instrument of the secretary of state, and superintendent of common schools, to effect their ambitious purposes.

"And will they now proclaim to Europe this *signal defeat*, as they before did their 'signal success'? Or will they hush up this *defeat of the clergy in their attempts to establish a Religion by law*?"

Eagle.

☞ The Universalist Society in Hopbottom, Susquehanna Co. (Pa.) are building a commodious House of worship, and have progressed so far as to have the building covered, and contemplate its completion the ensuing summer. They give a praiseworthy evidence of a good spirit, by a resolve that their House shall be opened to Christians of all denominations, when not used by themselves.

FOR THE GOSPEL HERALD. MY INFANT'S GRAVE.

Thou who in earthly powers dost trust,
Or art of wealth a slave,
Before thou'rt humbled in the dust,
Think of my Infant's grave.

The pure, the guiltless babe there lies,
Nor sighs nor groans could save,
Nor parent's tears, nor pray'rs, nor cries,
Could keep him from the grave.

Because that man was made of dust,
From death nought can him save:
All that have life, die surely must,
And turn to earth—the grave!

But then, the spirit unconfin'd,
From death God will it save;
No—death cannot destroy the mind,
Or keep it in the grave. A PARENT.

ANECDOTE.

A few days since, "an Experienced Goat Milk-er" called on an elderly single lady, and "stripped" her of ten pair of stays, two hair combs, and one and a half pounds of rags. Would it not be well for the wise Legislators of Maine, to follow the example of Pennsylvania, and impose a fine upon all bachelors, for the support of these maidens, who are brought to poverty by missionary mendicants? HUMANITUS.

Chris. Intel.

PROSPECTUS.

On commencing the *Sixth Volume* of the GOSPEL HERALD, it is proper to say, for the information of those who have not seen the Prospectus of this Paper heretofore published, that this Paper is any thing but a sectarian production, "got up" to advance the cause of human traditions, deceive the public, wheedle the people of their cash, on pretence of saving their souls, and pampering a lazy, hypocritical priesthood. The columns of this Paper are open to the world. Friends, and foes, if we have any, are invited to publish and defend whatever they conscientiously believe to be the truth. The Scriptures of the Old and New Testaments are the only authority we acknowledge; for we give human creeds, confessions of faith, articles, etc. to the winds.

We believe in *One God*, the Father of our Lord Jesus Christ; and, also, the Father of the great human family; whom he hath created for the exclusive purpose of advancing them to holiness and happiness. We also believe in as many *Hells* and *Devils* as the Scriptures inform us of, and no more! We profess universal and unqualified toleration of religious opinions; and will march in the ranks with any who will honestly contend for truth, and oppose, in a proper manner, every thing under Heaven in the shape of clerical pride and imposition; while we advocate the sublime and God-honouring sentiment, "*One is your Father who is in Heaven, and all ye are brethren.*"

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Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JUNE 4, 1825.

NO. 2.

METHODISM vs. UNIVERSALISM.

The following Letter was written by Mr. Thatcher, a Methodist clergyman in Newark, (N. J.) and addressed to Mr. Baldwin, a member of the Methodist church at that place. Mr. Thatcher's letter is somewhat remarkable for liberality, in requesting Mr. B. to continue with the church, notwithstanding his belief in a contrary doctrine; as well as for the variety of saviours mentioned. In the first place, Mr. Thatcher says, "*I want to save your soul.*" He then declares that Jesus Christ is the "*only Saviour of men.*" Then he considers experimental religion as the only saviour! We will not refrain from expressing an opinion, that if "Jesus Christ, the *only Saviour of men,*" will save Mr. Baldwin, he may safely dispense altogether with Mr. Thatcher's assistance. If Jesus Christ will *not* save Mr. B., we believe any salvation Mr. T. can afford him, will profit him little. Mr. B.'s condition, on the whole, looks favourable; for Mr. T. has the *will* to save him, and God has the *power*; consequently, if God's love for him is equal to Mr. T.'s, he will most assuredly be saved!

Here follows the

LETTER.

Saturday, Sept. 18, 1824.

MY DEAR BROTHER,

I this day called to converse with you, but there was no opportunity by reason of your customers; I returned and fell on my knees on your behalf, and now commit a word of advice to writing. I was unwilling to believe that you was really of Universalist sentiments, till information from different persons with whom you had spoken frankly on the subject dissolved the doubt, and as you are one of my charge, I must answer to my Judge for my care of the flock: this is to beg you in love to be silent on those opinions, wherein you differ from the doctrines of the church of which you are a member, and abide by her discipline. This is requested in hope that you may continue with us, also that you may awake out of the snare of the Devil, and recover from your present state to the enjoyment of religion as in your better days, when the candle of the Lord shone upon your mind. By this remark you will see, that I consider it impossible for you to prosper in religion, and hold such opinions.

Yours is no new case, and therefore my course of duty is plain before my face. I want to save your soul, if possible; for I consider it in imminent danger of being lost for ever. I do not wish any debate, nor to hear your arguments in favour of Universalism; for no soul was ever even reformed from vice

while he believed it, much less could he be converted to our Lord Jesus Christ the only Saviour of men; and every abettor of such opinions thereby becomes hostile to all experimental religion, which is the only religion whereby we can be saved. I had a hint of your sentiments before you resigned your class, and knowing the miserable state of the class,* I was glad that you resigned, and I trust the class now prospers better. I beg you to consider your state, and notice the bad effects of the poison that you have taken, and seek the only cure the Lord Jesus Christ.

Your affectionate brother, W. THATCHER.

Mr. Aaron Baldwin.

P. S. I hope you will not delay to call and see me; you may find me at home this evening. I love your precious soul, and love you as a brother in the church, and this is the reason of my present attention to you. When you was returned to brother Speer's class, I mentioned that you was under some temptations about Universalism, and begged him, as he was better acquainted with you, to kindly strive to save you from error; and had you not been disputing on the subject I should have hoped that you had surmounted these temptations.

From the (Boston) Universalist Magazine.

The writer of the following is aware of its imperfection; but having on hand several accounts of Mr. Winchester which have never been published, he takes this method of preserving them.

The account of Winchester's family, and of himself till the time of his beginning to preach, is gathered *mostly* from conversations with his sister and the reports of the neighbourhood; of his life, from the commencement of his ministry till 1778; and even later, the Parson John Leland, at the writer's request, kindly furnished a very particular narrative; of his conversion to Universalism, the relation is drawn principally from Winchester's own account, prefixed to the second edition of his Dialogues; the Parson Abner Kneeland forwarded what information he could collect in Philadelphia concerning his residence in that city, and of the Universalist Society there during that period; Vidler, in his *Life of Winchester*, has given an account of his departure for Europe, of his residence in England, and return to America; the remainder of the narrative is collected from Vidler, and from various other sources.

* Of the class here mentioned Mr. B. had charge about three months, and when he first met them he was informed there were so few attended that they had not had regular class for some weeks; and for some weeks after there was but three or four attended!

LIFE OF MR. ELHANAN WINCHESTER.

The family of Winchester, in this country, is derived from a Mr. Winchester who came to Boston or its vicinity, several generations ago, from Flintshire, in the North of Wales. Mr. Elhanan Winchester's father (his name was also Elhanan) was the third in descent from that ancestor. He owned a small farm in Brookline, (Mass.) on which he contrived to support a very numerous family, by the double employment of agriculture and shoemaking; to which he occasionally added that of preaching, without pecuniary compensation. Being an admirer of the celebrated Whitfield, he united with a small company of New-Lights in his neighbourhood, among whom he was distinguished for his zeal and influence, and chosen deacon. After having been successively a New-Light, a Baptist, and a Universalist, he died among the Shakers, at Harvard, (Mass.) in 1810, aged 91. He was three times married; and by two of his wives had fifteen children, ten sons and five daughters, of whom the eldest was Elhanan.

Mr. Elhanan Winchester was born at Brookline, in 1751. Like most of the family, he had, when young, some peculiarity of way and appearance which showed him not designed for a man of the world, and denoted a contemplative mind, and an insulated disposition. His early awkwardness proved, perhaps, favourable to his genius; as by denying a ready reception in common society, it drove him to the resources of his own mind. Nor does it appear, in his case, to have had its usual effect, of souring the disposition by the neglect it incurs; for I am told that even in childhood he gave indications of his distinguishing mildness of temper,* and that as he grew up, he was considered the peace-maker of his associates.

At the age of five, it is said, he was called a good reader. His taste for study was soon observed by the neighbourhood; and at school, he sometimes astonished his instructors by the suddenness of his acquirements. His opportunity for education, however, was small. It was his father's rule to afford the children only a winter's schooling, each year, till they arrived at the age of sixteen; yet with this slight advantage, Elhanan added some acquaintance with the Latin to the branches taught in common district schools. Books of all kinds that fell in his way, were read with avidity; but the Bible was his favourite. So readily could he recite, especially from this book, that common report says he was early looked on by his acquaintance, as a prodigy for his knowledge of the scriptures and strength of memory. His memory was certainly prodigious, and may be said, without disparagement, to have been his greatest talent.

The fanaticism of the sect among whom he was brought up, naturally cherished and increased the

* Mr. Vidler, on the contrary, states, on the authority, he says, of Winchester himself, that "when young, he was so passionate and obstinate a temper that it was dangerous to contradict or thwart him in any thing; his paroxysms of anger were akin to madness." Mr. Winchester's sister, however, gives me a very different character of his temper when young; and I have followed her account, as she appears confident of its truth.

enthusiasm, to which his constitutional temperament was perhaps predisposed. In his nineteenth year (in the spring or summer of 1770) he underwent what was called by the New-Lights then, and by the *orthodox* now, conviction and conversion. Soon after, (in the autumn of 1770) he began preaching lectures at his father's house and in the vicinity, without making the usual *profession of religion*, or joining any church. But hearing of a revival in Canterbury, (Con.) he visited that place, and was there baptized by Elder Ebenezer Lyon, and admitted into his church. This was a Baptist church, but on the plan of open communion, and of Anti-Calvinistic sentiments. How long he tarried here is not known; but before the next spring he removed with his wife* to Rehoboth, (Mass.) where he spent the year 1771, and in its vicinity. His youth, his extraordinary memory, his eloquence and apparent zeal, together with his coarse and singular dress, excited much interest, and drew multitudes to his meetings. A revival followed; a church of about seventy members was gathered on the plan of that at Canterbury, and he was ordained over it, by Elder Lyon. In less than a year, however, Mr. Winchester adopted the plan of close communion; to which his church so far practically assented, as to exclude him for breach of covenant. During the commotion which this affair produced at Rehoboth, he took a journey into New-Hampshire and Vermont; and on returning, stopped at Grafton, (Mass.) where he preached to the astonishment of the few who attended. When arrived at Rehoboth, finding the difficulties had not subsided, he called a Council to mediate between him and his church. The result was, the council declared that *he had left an error to embrace the truth*; and the people declared the contrary. Accordingly Mr. Winchester then joined the Baptist church in Bellingham, (Mass.) of which Elder Noah Alden was minister. About this time he renounced his Arminian† sentiments, avowed the system of the celebrated Baptist, Dr. Gill, and soon became considered one of the most thorough Calvinist preachers in the country.

At the request of his friends in Grafton, he removed thither early in the year 1772, and preached there through the Summer. About thirty in the adjoining parts of Grafton, Upton and Northbridge, made a profession of religion, among whom were Mr. Zephaniah Laithe, afterwards a Universalist minister, and several who became preachers of various denominations. From this town Mr. Winchester soon removed to Hull, a peninsular about 9 miles East of Boston, of a scanty population; and spent a year 1773, and the former part of 1774, there and in sundry other places.

Since the beginning of his ministerial career, he had often preached in his native town, and with considerable success. His father became a Baptist, most of the New-Light congregation followed him;

* He married his first wife at Brookline, in 1770, before he began to preach. She had been, for some years, an inmate in his father's family.

† His sentiments were, I think, those of the ancient rather than modern Arminians; which was, at that time, the case with a large number of the Baptist churches in the country.

and a Baptist church, which still remains, was at length established at Newton, in the vicinity.

In the autumn of 1774, he set out for the Southern states. Arrived at Hopewell, (N. J.) he was inoculated for the small pox; and on recovering proceeded to Charlestown, (S. C.) where he soon received an invitation from an old respectable Baptist church at Welch Neck, on the great Pee Dee river, about sixty miles from Georgetown. Concluding to settle here, he returned, after a few months, to Massachusetts for his wife. It was not, however, till the next October, (1775) that they were ready to begin their removal; and when they reached Fairfax county in Virginia, Mrs. Winchester was obliged to stop on account of ill health. Leaving her in the care of a friend, he proceeded, and spent the winter at Welch Neck; but returned, the next April, (1776) to see his lady and conduct her to their home. She was in her grave.

Instead of going back to South Carolina, as he had designed, he continued his journey to New-England; and during the summer supplied at the First Baptist church in Boston, for the Parson Dr. Stillman, who was at Philadelphia. Some time in the summer, he married Miss Sarah Peck of Rehoboth; and in the fall set out with her for Welch Neck. His return to his people was followed with a revival, and about forty were baptized, among whom was Mrs. Winchester. In less than a year, she died; and he himself was soon afterwards seized with a fever that brought him to the verge of the grave. Mr. Winchester says that till this affliction, he had felt longings for popular applause; but that now, to use his own words, *he was crucified to it forever*. In the beginning of the year 1778, he married his third wife, Sally Luke, a woman of an excellent temper, for whom he appears to have entertained great affection.

(To be continued.) ~ ~

TO MISSIONARY SCHEMERS, AND ADVOCATES OF PROUD CLERGYMEN, GREETING:

Men and Brethren, seeing that you verify the truth of the Scriptures, in making your proselytes two-fold more the children of Hell (or darkness) than they were before, we are constrained to address you, and to offer you some honest advice at this critical juncture. You must be aware, gentlemen, that your ministers or priests, are waxing prouder and prouder. Your expenses for the support of priests, and building and ornamenting Churches, as they are called, are increasing, and the Heathen, in despite of all your well meant endeavours, are Heathen still.

Have you never, during a moment of serious reflection, thought of these things? Has it never occurred to you, that your conduct in incurring expenses for the prodigal maintenance of priests, and the chimerical notion of converting the Heathen to a faith which is a constant subject of dispute among yourselves, is not authorized by, nor commanded in, the Scriptures? Have you so far been swallowed up in these popular schemes, as to forget that

the Scriptures imperiously require the exercise of charity or love to the suffering sons and daughters of the human family, and that no act of supererogation towards clergymen, can absolve you from this sacred duty? You must confess that enormous sums of money have been expended within ten years past, as clergymen have been pleased to dictate, and very little said of the cause of the widow, the fatherless, and the orphan! You know, that the poor of your own flesh have been despised and neglected, while proud imperious men have consumed large sums, received from the public purse, in luxury and extravagance. These things have not been done in a corner, but before your eyes, and sanctioned by you.

Contrast the conduct and pretensions of modern priests, with the conduct and pretensions of Jesus Christ and his apostles; and you will find them lamentably deficient in the indispensable qualifications necessary to constitute an honest priesthood. Contrast their doctrine with that taught by Jesus Christ and his disciples, and you will discover the impositions which have, thus far, been practised upon you with apparent impunity.

We entreat you to pause in your mad career, and consider the things which belong to your peace. Remember, that *faith* is one thing; *hope* another, and *religion* another. Examine for yourselves, and you will discover, that religion, such as God approves, is the consequence, and not the cause, of faith; and that hope necessarily proceeds from the possession of knowledge which produces faith. *Religion* has nothing to do with those opinions, principles, and anathemas, which craze the heads, and harden the hearts of modern religionists. A man may pamper his minister, be constant in attendance at Church, and in the observance of the whole formula of what is called religious duties and ordinances, expend much money in missionary enterprizes, and much time in prayer and prayer meetings, and never do so much as one act of pure and undefiled religion the whole time. It is therefore evident, that pure and undefiled religion before modern priests, and pure and undefiled religion before God, even the Father, are two things. In the one case, it is to subserve the interests and promote the ends of proud unfeeling men; and in the other it is to relieve the needy and helpless. Are not these things so? Can you excuse yourselves for the neglect of duties which God commands, and find an excuse for joining hand in hand with men whom Christ portrayed, when he pronounced the character of the ancient Pharisees? Remember, it is one thing to serve Calvin's and Hopkins's disciples, and to pamper them, and another to serve God, by imitating the meek and lowly Jesus, and administering to the wants of the widow and fatherless.

SUICIDE PREVENTED.

AN INTERESTING NARRATIVE.

Translated from the Italian for the Salem Observer.

Mr. — meeting unexpectedly one day his dear and intimate friend, with a distressed countenance, inquired of him, with much solicitude, What

could have occasioned it? The friend, at first refused to answer him, but at length, after much importunity, he said, that he was completely weary of his life, and that he had resolved at once to terminate his days. This friend, struck with surprise, after a short pause, reflecting upon the primary good disposition of human nature, and upon some other particular circumstances, demanded of him the directions for the funeral, requesting also that he would tell him how much money he had in his purse. He replied, that he was now richer both in gold and silver than he had ever been before. His philosophical friend then said, that such a sum of money would soon be useless to him, but that he knew some deserving persons to whom it would be a great relief, beseeching him that he would, as the last favour, immediately go with him and present to them the money with his own hands before he died. After much entreaty he consented, and they entered a chamber, every part of which indicated misery and affliction. They beheld a man surrounded by a numerous family, all occupied in various labours; but it was too apparent, that their industry in vain exerted itself to repel their extreme misery. The money is distributed among them. Oh! who can give any adequate idea of the humble gratitude of these miserable people, who on their knees embraced the garment and hand of their benefactor! or, Who can express the tender and unusual pleasure that penetrates his heart! Behold them in one group! Instead of speaking they weep together. Embracing his friend, he, who a short time before had determined to destroy himself, cries, I will live, and every day by relieving the distressed, I will taste the luxury of doing good.

Note—The above story shows the good influence of active benevolence on them who dispense and them who receive, and evidences the power of virtue in preventing the commission of suicide. Were such means generally adopted to cheer and strengthen the despondent, many lives might unquestionably be saved, much sorrow prevented, and those who suffer from poverty or weariness of existence, taught to render thanksgiving to God, and to serve him with faithfulness and joy. If any one have a friend or an acquaintance in the condition above-described, let him employ similar means of restoration, and we are sure, with the blessing of God on his benevolent efforts, the prayer of his soul will be answered. As it is the very nature of goodness to communicate felicity to the extent of its ability, and as in blessing it is blessed, nothing can be more grateful than the effectuation of good, or the prevention of evil, and in such a cause every soul that loves God, or has felt the strength and fervency of the Redeemer's compassion, must be deeply engaged. Jesus spent his life in *doing* good, and resigned his spirit with a prayer for his crucifiers. Go, and do thou likewise.

Rel. Inq.

WASTE PAPER SOCIETY.

The popular clergymen, with their partizans, have succeeded in raising the sum of \$20,000 to build a house for the reception of their favourites,

and the storing of Tracts. The argument for the future necessarily grows out of circumstances, the most prominent of which will be the house that cost \$20,000. After incurring this expense at the onset, the *Goats must be milked* to keep up the farce, and support the folly which has been thus profusely countenanced in the beginning. We do not entertain fears, as some do, that the Tracts will have an overbearing influence on the public mind, and jeopardize the good sense of the community. We believe the grand object which the prime movers have in view, is *cash* and *popularity*. If they, on pretence of saving *souls*, can wheedle the public of their *cash*, and, like the Pharisees of old, usurp the chiefest seats, be seen and praised of men, they will be graciously contented. The puerile stories, and foolish falsehood, which they circulate, might in the days of the puritans, when old women were hung for witches, be received as Holy Writ; but those days are gone by. The puerile will be taxed for *waste paper*, and the papermakers drive a brisker trade for a season. In addition to these temporal blessings, a few timeserving, priestridden, cringing men will be provided for, and the titled parsons wax a little more proud and impertinent.

There is a besom of destruction in store for the whimsical follies and puerilities of this generation. A generation will soon arise, on whose minds the light of Truth will shine with a burning effulgence, and consume the titled prerogatives of hypocritical men. The march of religious light and freedom, and civil liberty, will be as majestic as a flood, and bury in undistinguished ruin, the tyrant and the Pharisee together. The citadel of Truth will then shelter and protect the fatherless and the widow, and the goods of God's Providence, instead of being wantonly prostituted to erect temples to human pride, and fatten impostors, will cheer the heart of suffering humanity. Strange as it may appear to some, we believe the very means which are now used in profusion to establish priestcraft, and chain the mind to superstition's car, will, in the working hand of God, turn all their schemes topsy turvy, and usher in a better day. We would therefore view with the eye of calm philosophy, the struggling of antichrist, the miracles which are wrought to support the Babel of error, confident that an era is dawning upon mankind, when reason or truth, will be separated from tradition and falsehood, and the beast sink to rise no more.

PAUL'S INTERROGATION.

"Am I therefore become your enemy, because I tell you the truth?" GAL. iv. 16.

It is common for nations and individuals to maltreat and abuse their enemies. The spirit of revenge has existed to the shame of mankind, in every age, and poisoned the cup of human enjoyment. An enemy has been considered as a lawful mark to shoot at; and outlawed from all the privileges of social beings. Therefore, a supposed enemy is paid in his own kind; that is, it is taken for granted that he cherishes a spirit of determined hostility, and justice sanctions the doing of an evil, because

our enemy would do the same. It is, as has been observed, "the unprofitable contest of trying who will do the other the most harm." Paul's interrogation must be considered in relation to the above position. It is a fair presumption that Paul had better evidence than conjecture to frame his question to. And it is reasonable to suppose that Paul anticipated an opposition such as an enemy encounters, or he would not have used the term.

Poor Paul was beset on every side. He must have verified, in his philosophical reflections, the truth of the saying, that "a bare escape is a prime felicity." For the man who has been beaten, imprisoned, stoned, and encountered various perils and untoward vicissitudes, will not smell storms in fair weather, and make a hedge about him unnecessarily. Experience is as true as the needle to the pole; and experience dictated Paul's interrogation "Am I therefore become your enemy, because I tell you the truth?"

The same elements are now associated in the composition of mortality, which constituted the stamina in the persecutors of Paul. Fashions, and customs, and habits may have varied with the times, but man is the same animal in all ages, and in all countries. The celebrated Franklin defined man to be a "tool-making animal." Surely experience must warrant the saying that man is addicted to, and a lover of, *mischief*; and that his tools are made, many of them, for mischievous purposes. These considerations authorize the conclusion, that many men will consider the man their enemy who tells them the *truth*. A philosopher from another world, might be led, at first sight, to conjecture that truth has an unpleasant flavour, or that man is constituted with an almost unconquerable aversion to it. This is not the case. It is because man is ignorant of truth, and believes error to be more profitable, that he chooses error as his good, rejects truth, and views the abettor of it as an enemy. If mankind were all to be simultaneously enlightened to behold truth as truth, and error as error, the term *enemy* would become obsolete. A few reflections will serve for an illustration of this subject.

A passion for *riches* and *honour*, is the strongest and most ruling in the breast of a great majority of the world. Love of applause cheats the dupe to fame, and keeps him in the constant pursuit of the phantom; or should he grasp it, his satiety is a certain and merited punishment. So of riches, in the general acceptance of the term. The sacrifices which are made to obtain, and the care which is found necessary to retain them, continually engender disquiet, and torture the envied possessor. Good and evil must be *real* or *imaginary*. A supposed good is a cheat; and an imaginary evil, a bugbear to terrify a diseased mind, and fill, with unreal horror, the mental chasm. The lunatic who fancies himself a king, is not more extravagant in conjecture, nor farther advanced in the road to disappointment, than the proud prelate who estimates his dignity by the amount of his salary, and feels his importance according to the length of his diploma. Tell such an one, that his salary is only an evidence

of the ignorance of his duped supporters, who prefer to fatten *one* priest, to feeding *twenty* orphans; and that his diplomatic honours are in a far greater ratio, an evidence of the vanity of his contemporaries, than of his merit; and advise him to predicate his honours on his humanity, after the pattern of Christ, and to consider himself dignified by a contempt of what the giddy world call riches, and to place his affections on real good, which rust cannot corrupt, and he will regard you as an enemy!

Even the wretch who abdicates all his hopes, and treasures in his lacerated bosom and burning brain, the horrific dogmas which Devils have propagated, consigning him to endless wo, will struggle to combat against reason, and war a cruel warfare with any who will have the hardihood to undeceive him. Principles the most monstrous will find supporters. Doctrines absurd as falsehood will have advocates. The banner which floats its tattered fragments over some murderous or chaotic hypothesis, will be surrounded by myriads, while the ensign of Heaven is unnoticed or forsaken.

There was a time when the first born of Heaven appeared as a teacher, and strove with the honey of persuasion, and the lightening of truth, to chase away the mists of error, and undeceive the multitude who were crazed with their illgotten opinions. He was pursued with all the rancour of human holiness, and persecuted by humble zealots. The tragedy of his sufferings was acted by priests, and a goodly number of their descendants in pretensions, and successors in piety, have continued the acting, by comedies and farces which reformers and councils have rehearsed. The theatre of action remains; while the scenery is varied to suit the prejudices, and gratify the pride of the spectators, who constantly sacrifice at the shrine of bigotry and folly, and cherish all the miseries which delusion can raise around them. Religion is made the grave of hope. Despair or doubt is the criterion or test of confidence, and phrensy usurps the place of rest. Faith exists in speculations which unpeoples heaven; and charity crowds the portals of a fabled Hell. The climax is capped by outlawing truth, and receiving instead hypothetical delusions, and whatever is dictated by the crooked imaginations of perverse and foolish men.

DIALOGUE

Between a Universalist and his opponent, who believed in eternal punishment.

Opponent. My friend, I have a desire to talk with you on the subject of your soul's eternal welfare. You do not seem to be sensible of your great danger. You are under the wrath and curse of God, and liable to the pains of hell for ever. I have great and constant concern for you.

Universalist. I thank you for your expression of solicitude. If I believed as you do, I should have as much concern for you, for I should see no fairer prospect of your salvation than my own. And I have often wondered that you never think, if your doctrine be true, that you are in as great danger as others. But you are perfectly unconcerned on

your own account even when you denounce the punishment of eternal misery of sinners, you are not in the least alarmed for yourself.

O. It is true that I feel easy with respect to myself; but when I see thousands going headlong to eternal destruction, how can I hold my peace? I trust that I have made my peace with God, and I will therefore, spend my future days in warning sinners to flee from the wrath to come.

U. Tell me, if you please, who you suppose are liable to this dreadful punishment.

O. Who? Why sinners, to be sure; those who do not love God, hypocrites and such like. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! How can ye escape the damnation of hell?"

U. Now it is strange you cannot see, that if such people are to be eternally miserable, those who believe in the doctrine of eternal punishment are in just as much danger as others. As you have denounced such a punishment on the man who does such things, I will say to you, as Nathan said to David, "*Thou art the man.*"

O. What do you mean?

U. I mean what I say; that if such men are to be eternally miserable, you are more than in danger; you must suffer this punishment; and I will convince you of it. Are you not a sinner?

O. Why I—I hope, I trust—

U. Now I do not wish you to equivocate, and therefore will not press you for an answer, but will proceed to show you that you are. You pray to God to forgive you your sins. Why should you do this, if you are not a sinner? And when you were at a conference meeting the other evening, you said that you was the most unworthy worm of the dust. Your soul rejoiced to think that God was so good to one so vile. If he had been strict to mark iniquity against you, your lot had been as Sodom and like unto Gomorrah.

O. Yes; but, as I was going to say, I trust that I have repented.

U. I know you do. But all this which I have mentioned has taken place since you repented. Now if you thought you was not a sinner, you told a most dreadful falsehood at the conference, besides being guilty of hypocrisy. And if, as you say, you had repented and learned your master's will, you are more deserving of punishment than any other sinners: for he that knoweth his master's will and doeth it not shall be beaten with many stripes.

You mentioned some particular kind of sinners, those who do not love God, and hypocrites. You thought that the man who is guilty of these sins is in great danger of eternal woe. Now you do not love God. And I say unto you again, "*Thou art the man.*"

* * * * *

You need not stare at me so wildly, for it is a solemn fact; and I could make you acknowledge it, if you were a candid man. A man who loves God, will love to serve him. But you declared the other evening, and repeated it most emphatically, that if you believed there was no hell you would sin for ever. And you even particularized what

you would do. You said you would lie, swear, cheat, steal, get drunk, and that was not the worst. If you was sincere this shows us what you wish to do. And yet you profess to love God. Now you certainly tell a falsehood about one thing or the other. For Jesus said, *If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.*" (John xiv. 23.) Did the blessed Jesus ever tell men to lie, swear, cheat, steal, or get drunk? Or do you suppose he would come and abide with you, in lying, swearing, cheating, stealing, or getting drunk? It is plain that you do not love God, if what you say be true. No wonder that you groan, my friend, I should if I were in your situation. But let us now look for hypocrites. You intimated that a man guilty of hypocrisy could not escape eternal punishment; and I say unto you again, "*Thou art the man.*" If you will attend to me, I will show it to you. What first induced you to seek an interest in Christ?

O. I do not feel it my duty to talk with you. But I will answer that question because it brings to mind the time when I experienced religion. I was somehow made sensible of my dangerous situation by nature. I saw my sins like mountains before me, and hell gaping beneath. I shuddered.

U. Very well. Will you please to go on with your experience?

O. Yes, I had a realizing sense of my own great wickedness. I saw that God would be just to cast me off for ever. What could I do? I resigned myself to him, willing, like Paul, if it was for his glory, to be accursed from Christ, and cast away for ever. Soon a ray of light darted into my poor soul, and ever since, I would not have exchanged situations with any living creature.

U. Now do you not see that you were a hypocrite. You here tell us that you were in the most dreadful fear of hell, and then, in the next breath, that you were perfectly willing to be damned. How can a man be perfectly willing to suffer that which he is in dreadful fear of? And this is not all your hypocrisy. Your apparent solemnity and disfigurement of face is hypocritical. If these things were real, if they had become a habit with you, you would have them all the time. But this is not the case. You use them just as people do their best clothes; put them on Sabbath morning, and take them off at night, not to resume them again until the next Sabbath, unless there should be some service to attend during the week, in which case, on they go again. This is an old practice among the hypocrites: for as long ago as our Saviour's time, they wore a sad countenance, and disfigured their faces to be seen of men. Your prayers also are evidences of your hypocrisy. I recently heard of a remarkable instance of this. At the dinner table, when you said grace, you thanked the Lord for setting before you so many rich blessings, all of which you said you were utterly unworthy of. You had not been seated more than a minute before you began to find fault about the way in which it was cooked, and then very soon with the food itself, and you declared

that if you lived until the next day, you would have something better for dinner. Is not your religious service before meals rank hypocrisy? I thought you was hypocritical on that evening I have before mentioned, when you told of your utter unworthiness and great sinfulness. I did not believe you meant what you said. And I have now been furnished with a proof of it. For when I intimated a few minutes ago that you were a sinner, you could not conceive what I did mean by it. And yet this practice of crying yourself down is very common with you. So whenever I have heard you say, that you do not care about the things of this world, I have thought it an evidence of hypocrisy. Who is more greedy for property than you? Who more than you grind the face of the poor?

I do not blame you for getting property in an honest way, nor for keeping it, but for telling such an abominable falsehood as you do, when you say you do not care any thing about it. I might pursue this subject to much greater length if it were necessary, but I forbear. I would advise you to be more careful in future how you threaten sinners with eternal punishment. Would to God that whenever you get very zealous in warning sinners to flee from eternal perdition, some Nathan might be near you to whisper, "*Thou art the man.*" And, my dear friend, I pray you to consider most seriously whether that worship can be acceptable to the searcher of hearts which bears the marks of such great insincerity. Dr. Watts has justly said,—

"Nothing but truth before his throne
With honour can appear;
The painted hypocrites are known,
Through the disguise they wear.

Their lifted eyes salute the skies,
Their bending knees the ground,
But God abhors the sacrifice,
Where not the heart is found."

Gos. Adv.

MR. WHITFIELD'S CONFESSION.

"I came," says he, "soon into the world, I have carried high sail, whilst running through a torrent of popularity and contempt; and by this means have been sometimes in danger of oversetting. I know that I am a man of like passions with others, and consequently may have mistaken nature for grace, imagination for revelation, and the fire of my own temper for the pure and sacred flame of holy zeal, which cometh from God's altar. Alas! Alas! in how many things have I acted wrong! I have been too rash and hasty in giving characters both of places and persons. I have too often made impressions without the written word, my rule of action. Being fond of scriptural language, I have often used a style too apostolical; and at the same time I have been too bitter in my zeal. Wild fire has been mixed with it, and I find I have frequently written and spoken in my own spirit, when I thought I was writing and speaking entirely with the assistance of the spirit of God." *Whitfield's Works Vol. 4.*

How many distinguished preachers might honestly make such a humbling confession in review of

their lives and doctrine, and in the full conviction that their every motive was open to the inspection of the great Judge and Rewarder. Taught by Whitfield's rashness and repentance, each teacher should re-examine the motives of his conduct, the authenticity of his doctrine and its practical influence on himself and his people, lest, in the close of his days, he might have bitter and unavailing sorrow for the course he had taken. Should you be faithful to yourself, and preach a doctrine that purifies and warms your heart, you will be likely to profit others; but should your teaching inspire your soul with no additional horror of sin or love of virtue, though you might charm the ear and occasionally fill the eye with penitential tears, you will not advantage those you attempt to instruct, but have reason to lament your wasted days, perverted talents and exquisite grief for unfaithfulness to God and man. *Rel. Inq.*

"THIRTY PIECES OF SILVER."

"*A Card.*—The subscriber gratefully acknowledges the receipt of *Thirty Dollars*, from the Ladies of his parish, to constitute him a member for life of the American Bible Society. For this act of Benevolence, may they receive that eternal recompense, which the Dispenser of all blessings can alone bestow." EPAPHRAS GOODMAN.

Torrington, Jan. 30, 1825.

The above article, sacrilegious as it is, appeared in the "*Connecticut Observer*," of Feb. 8; and it is really surprising that any man of sense and prudence would play such "a Card," in such a manner. Let us now ask our hearts, whether any thing short of stupid ignorance, or downright hypocrisy, could induce a preacher in this country, to pretend, that the "eternal recompense" of infinite glory, could be purchased with "thirty pieces of silver," each worth six yankee shillings? Do but consider. If those "Ladies" receive their "eternal recompense" for this one deed of kindness to their "Goodman," the minister, how are they to be recompensed for all their other benevolent deeds? Is this the only instance in which they have devoted their husbands' property to similar purposes? If not, how are they to be rewarded for other charitable donations? Will they need more than one "eternal recompense?"

Chris. Intel.

WILLINGNESS TO BE DAMNED.

Mr. Editor—An article in the last *Inquirer* brought to mind the following anecdote, which is at your service:

"A clergyman in Massachusetts, who had been the instrument of raising a stir in his vicinity, held that a willingness to be damned was a mark of conversion, and ground of hope through grace. A certain young woman, who had been much alarmed, was in great distress for the want of this token. At length, however, she brought her tongue to confess, that if it were God's will, she hoped that she was thus willing to suffer for his glory. A certain Deist was present at this interview, and requested to ask the young woman three questions with leave of

the clergyman. The questions were, Are you willing to be saved? Yes. Are you willing to be finally lost? Why, if it should be for God's glory, *I hope I am.* Well, if you are willing to be lost, what occasions your distress? The clergyman was at a complete nonplus, and the young woman finally escaped from the snare of this fowler."

I vouch not for the truth of the above, nor am I sure of relating it verbatim. If it do not, however, carry weight of argument sufficient to put the senseless dogma of a willingness to be damned out of countenance, I am most egregiously deceived.

Rel. Inq.

A REVIVAL.

In a late notice of a revival in Hillsdale, (N. Y.) it is said, "The Lord has been pleased to grant some mercy drops to his weary heritage in Hillsdale, during the past winter." A certain prophet testifies, The Lord is good to all, and his tender mercies are over all his works. As the same prophet declares that The Lord looked from heaven to find the righteous, and found them not, the people who were, by his account, the recipients of God's goodness, had no more claim on account of their own righteousness, than the moderns. We often observe the abundant mercies of our Lord are spoken of in this manner, and we have reason to regret the ingratitude which it displays. Among the fashions of this world, which are to pass away, this must be one, and the sooner it is discarded the better. Its continuance is a standing proof of gross ignorance, and of a narrow sectarian spirit. *Ibid.*

REWARD OF HYPOCRISY.

It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their place. The far greater part of them readily and resolutely gave up their employments and prospects, in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that "those who would not be true to Christ would not be true to him."

Universalist.



We think proper to repeat our notice at the commencement of this volume, that all persons wishing to be called *Reverend*, shall be so far gratified as to be called *Parson*!



INSTALLATION.

The Parson SETH STETSON is to be installed over the Universalist Society and Church in Salem, (Mass.) on the 19th inst.

Rel. Inq.

NEW PUBLICATIONS.

Our brother Thompson has discontinued the "Rochester Magazine," and commenced a new Publication, entitled "THE UNIVERSALIST," which is published at *Utica*, semi-monthly, at \$1, 50 per annum, payable in *advance*. Associated with brother Thompson, as editors, are Messrs. S. R. Smith, Pitt Morse, and George B. Lisher. The two latter having discontinued their papers, the "Herald of Salvation," printed at Watertown, and the "Gospel Inquirer," printed at Little Falls.

A Paper has been commenced in Troy, and the first number issued, entitled "EVANGELICAL RESTORATIONIST," edited by Barzillai Streeter and Dolphus Skinner, and published semi-monthly, in a quarto form, at \$1 per ann. if paid in advance, or \$1, 25 paid in six months.

NOTICES.

We are happy to inform our readers, that a young man, by the name of JACOB MOODY, of Monmouth, (Me.) has signified to us his intentions to obtain a regular dismission from the Methodist connexion, in which he has obtained a license to exhort and expound the scriptures, and to improve his gift in promulgating the Universal Grace and Salvation of the gospel according to his most sincere belief. We are furthermore happy to state that his moral character is properly recommended.

U. Mag.

We are happy to state that Br. CALVIN GARDNER, of Hingham, has received and accepted an invitation from the Universalist Society in Charlestown, (Mass.) to become their pastor.

Ibid.

SOUTHERN ASSOCIATION.

The Southern Association of Universalists, is to meet at South Wilbraham, (Mass.) on the *First* Wednesday of June next, instead of the 2d Wednesday, as formerly. It will be in session two days.

Rel. Inq.

We are happy to give notice that a Universalist Meeting House is building in the town of Haverhill, (Mass.)

Ibid.

NEW MEETING-HOUSE.

The Universalists in the town of Turner, (Me.) are building a Meeting-House, on the plan of the Universalist Meeting-House in Portland.

Ibid.

FOR SALE

At this Office, price One Shilling, The Non-personality, origin and end, of that OLD SERPENT, called the Devil, and Satan, which deceiveth the whole world. A Discourse delivered, Sabbath evening, March 13, 1825, in the Church in Prince-street, by Henry Fitz.

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JUNE 12, 1825.

NO. 3.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—By publishing the following Sermon, with the accompanying remarks, in your useful paper, you will confer a favour on a Subscriber.

Harpersfield, May 10, 1825.

L. H.

SERMON.

BY THE PARSON N. FENN.

"Ye shall not surely die." GEN. iii. 4.

All Scripture is written for our instruction and learning, and there is no part of divine truth but what may be rendered highly beneficial to every intelligent creature. The words now read, were spoken by the Serpent to our first parents. When God made man at first, he placed him under a law subjecting him to certain restrictions, and told him, that of every tree of the garden he might freely eat save of the tree of knowledge of good and evil, of that he should not eat, for in the day he eat thereof he should die. This prohibition unquestionably was designed as a test of his obedience; and if he should disobey, all that was included in the threatening, "ye shall surely die," should actually fall upon him in all its length and breadth. From the whole Bible history of this affair, it appears that Adam and Eve really believed that it would happen to them exactly according to the declaration of our text, and that they should in very deed die in the true sense of the words.

It appears that the serpent understood the full import of the death threatened, and no question felt exceedingly alarmed at it, for he saw that if the forbidden fruit should not be eaten, there would be no breach of God's law, no penalty incurred, and if there should be no penalty incurred, his kingdom of darkness and sin never would be peopled; the whole family of man would walk on in the ways of moral rectitude, and their felicity would in no sense either in time or eternity be impaired. The *great serpent*, who has ever beguiled men's souls, was immediately roused to action. He saw, that unless our first parents did eat of the forbidden fruit, his prospects respecting his kingdom were absolutely hopeless, and he was persuaded that it was absolutely in vain to attempt to lead them to transgression, unless he could make them believe that the threatening annexed to the breach of God's law should never be carried into effect. And hence it is that he came right forward to our first parents, and frankly denied the truth of the declaration, and told them, that if they did eat of the forbidden fruit they should *not* surely die; it was all a *whim*—they were alarmed without any reason, they were filled with fear when there was no cause for it. If they would partake of the forbidden fruit they should be so far from dying,

that they should have their knowledge greatly increased, and should be as gods knowing good and evil. He most likely painted to them how greatly increased their standing would be in consequence of the great increase of their knowledge and attainments; representing the fruit as very pleasant and delicious to the taste, and worked upon their passions and feelings until they actually did transgress; they did partake of the forbidden fruit, and died the death threatened. Milton beautifully describes the apostacy in the following lines, speaking of Eve who was first in the transgression,

"Forth she reached her hand, she plucked, she eat,
Earth felt the wound, and nature sighing
Through all her parts, gave signs that all was lost."

My design is, in the first place, to shew what kind of a death is intended in the text; for if we cannot accurately establish this point, all our labour will be in vain. Now the threatening in the context made to our first parents, meant something or it meant nothing. If we say that it meant nothing, we shall openly reflect upon the Most High, we shall say no less than this, God is attempting to alarm his creatures with false pretences, and this would be giving God a character which would render him wholly an improper object of religious worship. If we say that it meant any thing, then we must say that it means all that is naturally included in the words, and that our first parents so certainly as they should transgress should die. Now the great thing is to ascertain what *kind* of a death is intended in the context, and which God did annex to his law which he made with our first parents, which was to include both them and all their posterity, as they were the head and representative of the whole human family. There are *three* kinds of death evidently held forth in the inspired word, and one or another of these deaths is evidently meant by the death mentioned in the text.

The three deaths mentioned are, *temporal, spiritual, and eternal*. The penalty annexed to the Divine law in case of transgression, cannot mean *temporal* death; for if it did then the words of the Most High could not be true, for it is an undeniable fact that our first parents did not die a natural death, on the day that they transgressed in partaking of the forbidden fruit; but they lived many years afterward and raised a family. And it does not answer the letter of the text at all by saying, that by partaking of the forbidden fruit they became *liable* to temporal death, and must sooner or later return to their native dust; for the declaration is positive, it is decisive, In the day, that is, in the very day that thou eatest of the forbidden fruit, thou shalt surely

die. Now as they actually did *not* die on that day a natural death, it hence must be obvious to every one that a temporal death could not be the thing intended. And furthermore a temporal death is no punishment for sin. The dissolution of soul and body, and a mere returning of our bodies to the dust, is no punishment for the transgression of God's holy law. The death of the body is only the gate which leads to immortality. Hence it is that Paul says, he had a desire to depart and be with Christ, which is far better than to be here. Nor would he have expressed such an ardent desire to depart this life, if the mere laying down the body in the dust was the full and deserved penalty of the Divine law. I think no one can be so foolish as to adopt a sentiment of this nature.

The inquirer will ask, If this be so, then what kind of a death is intended in the text? To this I reply, that it must be a death which is the just penalty of the law. Spiritual death cannot be a just penalty of the law. Spiritual death consists in an alienation of heart and affections from God; or, in other words, in a full gratification of all the lusts and appetites. Now it is no punishment to the transgressor to let him indulge himself to the utmost length of his sins: it is no punishment to the drunkard, to tell him that because he has been drunk once he shall get drunk again, and shall go on getting drunk through life. This is so far from being a punishment to him, that it is the very course which is pleasing to him. You could not prescribe a course of life with which he would be so highly gratified. Hence a spiritual death is a course of life so very pleasing to the natural man, it cannot be in any sense a punishment for sin; and a person may indulge himself in ever so long a life of carnal gratification, and instead of in any measure enduring the penalty of the law, he would all the while be rendering himself more and more obnoxious to the Divine displeasure, and every moment be increasing his desert of punishment.

If this be so, then spiritual death is so far from being any part of the penalty of the Divine law annexed to the transgression, that it is the very course of life which aggravates the eternal condemnation. Further I observe, that the real and just demerit of sin, is *eternal death*, or an eternal separation from all *good*, and a subjection to *eternal misery* and never-ending despair; and unquestionably is the death threatened as a penalty of the law; and this is the death which the serpent told our first parents they should not die, if they did eat of the forbidden fruit. He told them that it was all a mere fiction, there was no such thing as destroying themselves by eating a *little fruit* that was pleasant to the taste; they had a perfect right to consult their own pleasure, and no one could reasonably say, Why do ye so? The serpent represented to our first parents that they should be so far from losing any thing by transgressing the Divine injunction, that they should be *infinitely* gainers; they should be as gods knowing good and evil; should be *infinitely* more knowing, and should be susceptible of *infinitely* more enjoyment, than they ever possibly

could be in this natural state of innocency and moral rectitude.

The same language is held up at the present day, by all who are friendly to the sentiment held forth in our text. They say, let people live as they list, let them lead ever so immoral lives, and let them continue in this life ever so far from righteousness, let them live in the direct transgression of either of the ten commandments of the decalogue, they shall not die, they shall not be damned to everlasting misery, they shall be saved with an everlasting salvation; God does not mean to punish his creatures eternally; it is inconsistent with his benevolence; and all those passages of scripture which represent the punishment of the wicked to be for ever and ever, are all to be understood of a limited duration, and no such thing as eternity can be expressed by them. Now this is the very way in which those persons talk who are friendly to the sentiments taught in our text, and with a zeal which is only justifiable in a better cause, they will with the utmost earnestness, plead the unreasonableness and injustice that God should doom to *infinite misery*, a rational creature who is capable of only a finite act. Those who support this sentiment that sinners shall not die, shall not be punished eternally for their transgressions, leave the justice of God entirely out of view; they throw it into the back ground; they greatly exalt his mercy, and represent it as superabundant; they are wholly unmindful that there is a perfect harmony existing among all the divine perfections, and that if *mercy* should be so far exercised as to infringe on justice, it must destroy this harmony. If this harmony is destroyed, the divine character is at once defaced. If the justice of Jehovah fails, his whole character fails. A God without justice, is not a proper subject of religious worship. A God without justice is to be abhorred, and Jehovah must be utterly destitute of justice if he does not, in the strictest sense, maintain the justice of his law.

It is plead by those who are in sentiment with our text, that the idea of punishing the wicked eternally, is inconsistent with the infinite benevolence of God. They say, *God is love*; all pure and perfect love. How can a God of infinite benevolence punish a creature of his own making eternally? This question is asked with as much assurance as if it were true beyond all failure. But let us look at this question a little; let us never receive any thing hastily; let us examine every sentiment with great care, if we do not we may be entangled before we are aware of it. Benevolence is as really exercised in the correction of faults, as in rewarding virtuous actions. A kind and faithful parent, is as really benevolent in chastising and correcting a stubborn, undutiful child, as in rewarding one who is every way obedient. The more love a parent possesses, the more will he be constrained to chastise a hardened, rebellious child, and he will see that it can by no means be reconcileable with true government to let him pass without punishment. Well, if an earthly parent cannot let a child pass without punishing him according to his deserts, if he loves him as he

ought, how then can God, who is infinitely benevolent, maintain his character as a righteous governor if he lets the wicked, who live and die in their impenitence, pass with impunity? What did I say, pass with impunity? According to the sentiment of those who are in union with our text, he not only lets them pass with impunity, and his law, which is founded in perfect rectitude and in the reason and fitness of things, be trampled under foot, but he bestows upon confirmed and determined rebels, eternal salvation.

Now only look at it, my hearers, How repugnant it is to every principle of pure benevolence, and to the very spirit of the whole gospel of peace and grace, to suppose and affirm that God, without any distinctions, should eternally save the finally impenitent, when he has assured us that no unclean thing shall ever enter the kingdom of Heaven! Every impenitent sinner is totally unclean, and of course in every view unprepared for the society of the blessed above. And how is it possible for God consistently with his true character, ever to bring and unite with the society of the blessed above, any one who lives and dies in *his blood*?

(To be continued.)

REPLY.

TO THE CHRISTIAN PUBLIC.

The particular reasons for publishing the foregoing Sermon, are, first, that great exertions have been made of late in this place by the author, the Parson Stephen Fenn, to bring into disrepute the doctrine of God's Universal Benevolence, and to scandalize those persons who believe that in the seed of Abraham "*all the families of the earth shall be blessed*;" and, second, to show that the sentiment contained in this sermon, and attempted to be palmed upon that class of people known by the name of Universalists, is untrue. The public can form some idea of the zeal with which the gentleman has prosecuted his purpose, when they are informed, that the discourse was first delivered in the Presbyterian meeting-house in Harpersfield, on the 13th of February, 1825; in the Town of Jefferson, six miles distant, on the 20th; and again in the former place on the 6th of March, and that immediately after having administered the sacrament, upon the strength of that bread which was to commemorate "*the bread of God which cometh down from heaven and giveth life unto the world*," and that wine of which Jesus said, "*This is my blood of the New Testament which is shed for many for the remission of sins*," after having ate and drank in remembrance of him at whose birth the angels sang "*Glory to God in the highest, and on earth peace, good will towards men*," and whose death "*destroyed him that had the power of death, that is, the Devil; and delivered them who through fear of death were all their lifetime subject to bondage*," I say, upon that most solemn and interesting occasion, which ought to have inspired every heart with a song of praise and thanksgiving to that God who "*gave his Son to be the Saviour of the world*," could this gentleman arise from table, wipe his lips, and in the most heartless and cold-blooded manner,

consign those very souls for whom the Saviour "*gave himself a ransom*," to "*eternal misery and never-ending despair*!" I ought however in justice to state, that most of his congregation were not well pleased with his performance. I have the honour to be acquainted with them all, and know them generally to be men of more liberal and consistent views. The Sermon of itself is unworthy of any notice. The author undoubtedly laboured under the influence of an overheated zeal to suppress what he supposed to be a dangerous heresy; and the marks of passion, hatred, and vengeance, are evidently stamped upon the face of it. To the author I say,

Dear Sir, I know of no class of people "*that are in unison with the sentiment contained in your text*," nor is it my intention to attempt to prove that the words, "*Ye shall not surely die*," were true; but since you have in the most direct terms charged the sentiment to that class of people known by the name of Universalists, I feel it a duty to attempt to do away such an erroneous impression. The Universalists believe as firmly as you do, that our first parents did die the death which the Most High said should be the consequence of eating of the tree of knowledge; and to use your own language, it was "*on the day, that is the very day*" in which they partook of the forbidden fruit, and with them all their posterity.* Let us suppose that this death was, (as you say,) "*eternal misery and never-ending despair*," that the justice of God required that they all should suffer "*eternal misery and never-ending despair*," and you say, that "*A God without justice is to be abhorred, and Jehovah must be utterly destitute of justice if he does not in the strictest sense maintain the justice of his law*." Now what is the irresistible conclusion? Why, that Adam, Eve, and all their posterity did suffer "*eternal misery and never-ending despair*," on the day of Adam's transgression! Now as yourself as well as all the Universalists have descended from Adam, what is your hope? Do you imagine that Jehovah will relinquish any part of his justice on your account? If he should, you would even abhor him for it. Surely this is shutting up the kingdom of Heaven against men, for you would neither enter yourself nor suffer others.

I am astonished that a man of your good sense, while having the justice of God so full in view, should in so deliberate a manner run the hazard of adding to his holy word, and that not for the purpose of peopling his kingdom, nor benefiting your brethren of the human family, but for the sole purpose of depopulating the one, and destroying the other. In order to give a sanction to what you have advanced, you say, that *eternal death is mentioned in the Scriptures*. Your words are, "*The three deaths mentioned are temporal, spiritual, and*

* Our correspondent is too generous in his admission. A majority of Universalists with whom we are acquainted, do not believe that Adam's posterity die the death that is the consequence of sin, until they become sinners. "*The soul that sinneth, it shall die*." (Ezek. xviii. 4.) When Adam sinned, he sinned for himself; and his own soul died. When Paul sinned, he sinned for himself; and his soul died. (Rom. vii. 9, 11.) Ed.

eternal." What will you plead to this, guilty or not guilty? I do not feel disposed to be your judge in this matter; the offence is not against me, but it is against a God of justice, and God has said, that if any man shall add unto these things, God shall add unto him the plagues that are written in this book; Rev. xxii. 18. Eternal death is not to be found in all the Scriptures of truth, nor any word that conveys such an idea; neither are "eternal misery and never-ending despair," to be found there. How could you, Sir, reconcile the notion of an eternal or never-ending death, with the following? Isa. xxv. 8. "He will swallow up death in victory." 1 Cor. xv. 26, "The last enemy shall be destroyed, death." Rev. xxi. 4, "And there shall be no more death."

I am very sure that you or the inspired writers are mistaken in this matter. You say that, "Temporal death is no punishment for sin." This is in the most direct manner charging the Almighty with folly. For what propriety could there be in making temporal death the penalty for so many offences, if there was no punishment in it? See Deut. xiii. The Lord knows perfectly well how to punish offenders, and whether you or I approve or disapprove, it will not alter him. This idea is also a reflection upon all wise governments, and the good sense of every good man. Why do our laws execute murderers, robbers, incendiaries, &c. if there is no punishment inflicted? It is useless to waste any more time in combating such folly. Its absurdity must be manifest to all.

Again. You say, that "Spiritual death cannot be a just penalty of the law. Spiritual death consists in an alienation of heart and affections from God, or, in other words, in a full gratification of all the lusts and appetites." I would ask, were our first parents created spiritually dead? The answer must be no. Well, when did they become so? Ans. In the day in which they partook of the forbidden fruit. What was the cause of their spiritual death? Ans. Eating of the forbidden fruit. Were they unhappy before they partook of the forbidden fruit? No. For "by one man sin entered into the world, and death by sin." Rom. v. 12.

Again. You say, that "It is no punishment to the drunkard, to tell him that because he has been drunk once, he shall get drunk again, and so go on getting drunk through life. This is so far from being a punishment to him that it is the very course that is pleasing to him." Well, the serpent promised *happiness* for transgression; but he told a lie, and so does every one that does likewise. Let us hear what the word of God says upon the subject of drunkenness; Prov. xxiii. 29, 30. "Who hath wo? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine." How vastly you, Sir, and Solomon disagree in the moral condition of drunkards! Solomon has it that they are punished in the commission of their crimes; but you have it that they are happy in the commission, but shall receive their recompense in

the world of spirits. Solomon says, Prov. xi. 31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." It appears evident both from revelation and experience, that it is sin that causes an alienation of heart and affections from God, and is the cause of all the wo and misery that afflicts the wretched, darkened, deluded inhabitants of this lower world. Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear. Isa. lix. 1, 2. It is not possible in the nature of things, that sin should ever produce one moment of real happiness, but on the contrary it always brings misery along with it. "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." The Universalists fully believe that God will punish, (in hell if you please,) every sinner according to his demerit. "The wicked shall be turned into hell, and all the nations that forget God." Psa. ix. 17. David says, 2 Sam. xxii. 6. "The sorrows of hell compassed me about; the snares of death prevented me." Psa. cxvi. 1—5. "I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea our God is merciful." When did David call upon the Lord? Ans. When the pains of hell gat hold upon him. Did the Lord deliver him from the pains of hell? Ans. Psa. lxxxvi. 13. "For great is thy mercy toward me and thou hast delivered my soul from the lowest hell." Jonah ii. 1, 2. "Then Jonah prayed unto the Lord his God, out of the fish's belly and said, I cried by reason of mine affliction unto the Lord and he heard me; out of the belly of hell cried I, and Thou heardest my voice."

These, Sir, are our views respecting the manner of punishing transgressors in hell; and since I have given them in the exact language of Scripture, I trust you will allow our authority to be good for thus believing. And since David ascribed his deliverance from the *lowest hell*, to the great mercy of God, I hope you will not again censure us for trusting somewhat in God's mercy. Thus in few words I have attempted to show that the Universalists do really believe that God will punish his creatures according to their crimes.

I will now attempt further to show, that this punishment does not proceed from an implacable hatred in the Almighty towards his creatures, merely for the sake of displaying his wrath and vengeance, but is intended for their real benefit, to bring them to a sense of their duty, and that it will in the end have the same happy effect in all that it had in the case of David and Jonah. As you, Sir, attempted to illustrate the justice of God, by the similitude of earthly parents correcting their disobedient chil-

dren, permit me to use the same figure taken from the pen of the inspired Paul, whom you will certainly receive as good evidence. Heb. xii. 5—11. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all [mark the word *all*] are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily [our earthly fathers] for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." How differently the figure of the holy apostle appears from yours! He has not in all this, said one word about "*eternal misery*," and never-ending despair," nor God's hating his offspring. What would you think of that Father who would roast his children alive, under pretence of correcting them? And yet according to your views of God's government, in order to be Godlike he could do no other way. There is one thing more which you have not charged upon us nor even hinted at in all your sermon, but which is however of great importance with us, and which I will now proceed to notice.

Know then, Dear Sir, that we believe with all our heart, and with all our mind, that about 1825 years ago, there was born in the city of David, a Saviour which is Christ the Lord; that this same "Christ died for our sins according to the Scriptures." 1 Cor. xv. 3. "That he rose again according to the Scriptures," see v. 4. And that it is he "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. We believe also that this same Christ is the seed of Abraham, in whom "all the families of the earth shall be blessed." That he is "the bread of God which cometh down from heaven and giveth life unto the world." John vi. 33. That he "is indeed the Christ, the Saviour of the world." John iv. 42. That he came "to seek and to save that which was lost." That "when we were yet without strength in due time Christ died for the ungodly." That it "is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." And it is "for this cause [for this very belief] that we both labour and suffer reproach because we trust in the living God, who is the Saviour of *all* men: as well as especially of them that believe." Now, Sir, was it not "absolutely dishonest" to attempt to palm upon your hearers for truth, the untruth, that the Universalists do not believe that "the threatenings of the Most High" will ever be carried into effect?

That they believe the declaration of the serpent, that they do not believe there is any punishment for the transgressor; in short, that they disbelieve the whole book of Revelation.

Now let us see who it is that denies God's holy word. The word of God declares, that, "Wherefore, as by one man sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned." Rom. v. 12, verse 18. "Therefore, as by the offence of one *judgment* came upon all men to condemnation; even so by the righteousness of one *the free gift* came upon all men unto justification of life." Verse 19. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Now is it not "absolutely dishonest" to affirm, that in the one case, "*many*" means *all*, ("many were made sinners,") and in the other case, "*many*" were made righteous," means a *part* only? What, I ask, is the reason that this portion of God's word never found the way into your pulpit, when you could dwell with so much apparent satisfaction three Sabbaths almost in succession, upon the words of the serpent? How much "gospel of the grace of God"—how much "peace and good will to men"—how much "glad tidings of great joy which shall be to all people," did you expect to find in the words of the serpent? Whose kingdom were you labouring to advance? Was it the kingdom of the Saviour? You did not even intimate that there was a Saviour. You do indeed talk about "the blessed above," and the "finally impenitent." Who are "the blessed above?" Are they not such as died in Adam, and are made alive in Christ? you must answer, yes: for the scripture saith, that "it is manifest that if one died for all, then were all dead." 2 Cor. v. 14. And, again, "For as in Adam *all* [mark the word *all*] die, even so in Christ shall all be made alive." 1 Cor. xv. 22. What, I again ask, is the reason that you never declare these glorious truths to your hearers, and that you labour so incessantly to persuade them these things are not true? Now the Scripture saith, 1 Cor. vi. 9—12. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now we believe the declaration of the Apostle to be true, but what sayeth he further? "And such were some of you." Here the apostle declares of his Corinthian brethren, that some of them were such characters as he had just been describing, and which should not inherit the kingdom of God. Yet Paul adds, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Now Dear Sir, you see how the apostle understood that sinners were fitted for the inheritance of the kingdom of God; "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on

us abundantly through Jesus Christ our Saviour." Titus iii. 5, 6.

Now for "the finally impenitent;" but unfortunately for your favourite doctrine, the Scriptures say not a word about them; no, not so much as one intimation that there ever will be such an one to be found when the purposes of God are accomplished. But what saith the Scripture? Psalm xxii. 27—29. "All the ends of the world, [How many? *All the ends of the world,*] shall remember and turn unto the Lord; and all the kindreds of the nations [unbounded language] shall worship before thee. For the kingdom is the Lord's; [not sátan's] and he is the Governor among the nations. All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him, and none can keep alive his own soul." Psa. lxxxvi. 9. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." [Read the whole of the Psalm.] Time would fail me, Sir, to transcribe all the blessed words of the most merciful God that go to establish the universality of his kingdom and worship; but there is one more that I cannot pass in silence, Isa. xxv. 6—8. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people [the Jews] shall be taken away from off all the earth: for the Lord hath spoken *it*." After having read these and many more to the same purpose, as Isa. xlv., 1 Cor. xv., Rev. v., Eph. i., Heb. viii., tell me what has become of your doctrine of "Eternal misery and never-ending despair?" or of "the finally impenitent?"

(To be continued.)

From the (Boston) Universalist Magazine.

(Continued from p. 11.)

LIFE OF ELHANAN WINCHESTER.

We are now arrived at that period when his attention was first drawn to the subject of Universalism. Early in 1778, a friend on whom he called, showed him "*The Everlasting Gospel*," a small book by Paul Seigvolk, and requested to be informed what the author meant. Winchester, by looking into it here and there, soon perceived that its design was to prove, what was entirely new to him, the final salvation of all men; but though struck with some arguments that he glanced over, he readily decided that the scheme could not be true, laid the book aside, and determined to think no more of the subject. He spent the following summer travelling and preaching in Virginia; where happening to mention the matter to a minister, he was told that the doctrine had been the subject of a controversy in the public papers, between a gentleman of the law who denied the eternity of punishment, and a clergyman who defended it. Providence appears to have resolved that he should not

forget the subject; for he also heard, while here, that an Episcopal clergyman had a few years before, openly avowed Universalism, and preached it to his astonished people for two successive Sabbaths, when it pleased God, by a sudden sickness, to remove him from his earthly labours, or as it was commonly termed, *to cut him off from the earth*.

Having passed the summer in Virginia, preaching to good acceptance, Mr. Winchester returned in the fall to his people at Welsh Neck. Here a bitter cup of sorrow that he had twice drained, awaited him: his wife sickened and died. Amidst a consuming pain of ten or eleven days, her mind rose to a high state of devotional joy; and her example and conversation served to abstract her husband from the common objects of life, and to concentrate all his powers on the work of the ministry. He preached and exhorted with a zeal and singleness of motive that could not fail of effect. A revival commenced, and in a few months about 140 whites were added to his church. He addressed himself also to the poor blacks: his known opposition to slavery recommended him to their favourable attention, and before the next June, (1779) one hundred of them were baptized. "This," says he, "was a summer of great success, and I shall remember it with pleasure while I live." His prayers and exhortations, however, had, in their fervour, far exceeded the narrow limits of Calvinism, to which he had strictly confined himself for seven years. Before he was aware, he was preaching a *general provision, and a universal call*; the very sentiment which he had formerly renounced, for that of Dr. Gill; and he actually made such progress in the doctrine of salvation as to be fully persuaded that the number of the saved would equal, if not exceed that of the lost. This belief he not only avowed in private, but proclaimed with joy to his crowded congregations, which usually consisted of nearly a thousand. But though some of the arguments he had seen in Seigvolk's book, presented themselves, at times, with a force that he could scarcely withstand, such was his timidity that he would not yet willingly allow himself the liberty of thinking on the subject of Universal Salvation.

Wishing to visit his native place, he engaged the Parson Mr. Botsford to take the pastoral care of his church at Welsh Neck, during his absence; and in September, (1779) began his journey to New-England. Travelling slowly through the continent, and preaching as he went, he had many opportunities of conversing with ministers of different denominations; and often proposed to them the arguments he had seen in favour of Universalism, which, to his surprise, he found them generally unable to controvert. He still thought himself an opposer of the doctrine, and sometimes preached against it with a desperation proportioned to his fear of being overcome by it. He arrived in New-England in the latter part of autumn, where he travelled extensively and preached with much applause and considerable success, for about nine months. In spite of his resolution, the truth was steadily gaining on his mind, and not unfrequently

transported him, when engaged in conversation, to state its evidences so plainly as to convince his company beyond recovery, and to strengthen the impression on his own mind, which he meant to resist. (To be continued.) 29

W. L. M'CALLA AGAIN.

We insert the following "Proposals," published by W. L. M'Calla, that the public may have a better opportunity of judging of the pretensions of this man, who, with a few of his partizans, has made a great noise the year past in Philadelphia. The *honest* part of the community, without regard to their religious faith, who have seen the printed Discussion and accompanying documents, will be able to pronounce it true or false. For ourselves, we have no worse feeling for religious blackguards than pity, etc.

PROPOSALS

For publishing by subscription, a Discussion of Universalism; or a Defence of Orthodoxy, against the Heresy of Universalism, as advocated by Mr. Abner Kneeland, in the debate in the Universalist Church in Lombard-street, July, 1824, and in his various publications, as also, in those of Mr. Bal-lou and others. The profits of the impression to go to the funds of the Young Men's Domestic Missionary Society, composed of different denominations. By W. L. M'Calla.

PREFACE TO THE WORK.

Shortly after my arrival in this place, last May, information was received from various quarters that Mr. Kneeland had long been in the habit of defying the armies of the living God, and of glorying in their silence as the effect of conscious guilt and error. Aware of my own weakness, but confiding in the Great Head of the Church, it was impossible to conceal my desire that he would challenge me. A mutual friend gave him an intimation of my willingness to accept a personal invitation, but without effect. His general challenge was then made the ground of a correspondence which terminated in a public conference. This was not, by any means, intended to supersede the necessity of a printed defence, but to excite the public attention to such a work, and to make it more worthy of their patronage, as well as to silence the audacious boasting of this enemy of God and man. He soon betrayed a great anxiety to terminate the debate. After several unsuccessful efforts, he cut it short by virtually closing the door of his desk upon me. Sickness and the heat of the city obliged me to retire to the country. This was called a retreat, and it was boldly and publicly denied that the doors of the church were shut upon me. To settle these points, an offer was made to resume the discussion, which offer he was very far from accepting. To retrieve their loss, a Universalist preacher, a pretended stenographer, was employed to write the debate in such a way as to transfer the victory from one side to the other. Although he at first promised verbal accuracy, he at last professed to give the argument only, although this was as far beyond his capacity as it was contrary to his wish. The performance of his

enterprise with fidelity and ability, would have been much more gratifying to me and my friends than to him and his. Yet every one conversant with such matters, knows that in such discussions an argument is more diluted than it should be, when committed to paper, and that it is not necessary to record repeated refutations of the same error, which were made necessary in debate in order to meet the extemporaneous and reiterated effusions of heretical sophistry. Although the employed stenographer professed to do justice to my argument, he has been guilty of such omissions and interpolations, transpositions and alterations as were calculated to destroy it. While, for the sake of perspicuity and precision, I take the liberty of arranging and condensing the matter of the discussion, in such a manner as is suitable to written composition, the hearer will see that real justice is done to the argument on both sides. As my opponent had a full opportunity of speaking for himself, so, in revising and correcting the work of his employed Reporter, he has had a full opportunity of writing for himself. To copy all that he has published, through his stenographer, for himself and for me, is not my design. Any one who has read those drowsy pages will readily excuse me, and any one who has not, may see a fair specimen in the piece signed *Long-hand*, published in the Democratic Press, of Sept. 22d, and copied in No. 21, of the Introductory Documents in this work. This is one of the least important of many newspaper publications connected with this controversy, with which it is thought proper to occupy the first part of this little volume. For reasons explained in the introductory documents, its bulk will also be increased by additional matter both in confirmation and refutation; and the latter of these shall now take the precedence, as the arguments of my opponent are all before me, in what he calls "as faithful a report as ever was made."

[The following Postscript accompanied the Proposals.]

Dear Sir—It is probable that where you live, as in the greater part of Christendom, the doctrine of Universalism has done some harm. Intelligence has been sent to this City that its malignity is considerably aggravated by a spurious publication of my debate with Mr. Kneeland. Will you be so kind as to use your influence with the merchants and others to get them to send orders to the booksellers of this place, by the delegates to the General Assembly or otherwise? May temporal and spiritual prosperity attend you and all who love the Lord, for the Redeemer's sake. W. M'CALLA.

Philadelphia, Jan. 1825.

From the (Hartford) Religious Inquirer.

SUNDAY SCHOOLS.

At the organization of the Sunday School in the First Society in Berlin, the parson Mr. Robbins, in his sermon on that occasion, while informing his audience what they would learn from the Bible, concerning the character of God, gave three distinct catalogues of the divine attributes, in neither of which he said a syllable concerning his mercy,

love, or goodness! But in the course of his sermon he took care to paint the wrath of God in glowing language, and to remind his auditors, that it is ready every moment, to burst upon their heads, and plunge them into the gulf of interminable woe! So then, it seems, Mr. Robbins does not choose that the children and youth in Kensington Society should learn, at least *from him*, that the Lord is gracious and merciful, slow to anger and abundant in goodness and truth; that his wrath is but for a moment, and that his goodness is permanent, and lasting, and durable as eternity; that his mercy endureth for ever, and that his tender mercies are over all his works. That all the divine attributes harmonize and combine to form a perfect character, which is expressed in the Scriptures by one emphatical, transporting word, and that word is LOVE—"God is love," saith the beloved disciple, "God is love."

I would not be uncharitable, I would hope for the best. But from such a beginning, I greatly fear what will be the progress and the end of the Sunday School in this place. If indeed Mr. Robbins be ignorant that mercy, love and goodness constitute an essential part of the divine character, then I most devoutly hope, (in the language of the psalm he read on the occasion,) his pupils may

"Grow wiser than their teachers are,
And better know the Lord."

ORTHODOX EXPEDIENTS.

We extract the following "forms of bequest" from the "American Baptist Magazine." The giving to widows and orphans is truly a godly act, and will be approved by every humane person, of every denomination, whether the needy are widows and children of clergymen, or laymen. But the bequest for educating *pious*, alias *lazy*, young men, and for missionary purposes generally, is deserving of reprehension, as one among many efforts which are made to aid the cause of antichrist. The above mentioned expedient may be called the *last gripe*, as the party is supposed to leave this world, and no longer be accessible to religious beggars and pious harpies.

FORMS OF BEQUEST.

Form of Bequest to the Massachusetts Baptist Charitable Society, for the relief of Widows and Children of deceased Baptist Ministers within this Commonwealth.

ITEM. I give, bequeath, and devise to the "Massachusetts Baptist Charitable Society, for the relief of Widows and Children of deceased Baptist Ministers," within the state of Massachusetts, dollars, to be paid to the treasurer of the Charitable Society aforesaid, within one year after my decease.

Form of Bequest to the Massachusetts Baptist Charitable Society, for the use and benefit of the Widows and Children of deceased Ministers of the Association.

ITEM. I give, bequeath, and devise to the "Massachusetts Baptist Charitable Society," in trust, for the use and benefit of the Widows and Children of deceased Ministers of the Association, the sum of dollars, to be paid to the treasurer of said Society, within one year after my decease.

Form of Bequest to the Executive Committee of the Massachusetts Baptist Education Society.

ITEM. I give, bequeath, and devise to the "Executive Committee of the Massachusetts Baptist Education Society," for the purpose of aiding pious young men in obtaining education for the Christian ministry, dollars, to be paid to the treasurer of the said Society, within one year after my decease.

Form of Bequest to the Baptist Missionary Society of Massachusetts.

ITEM. I give, bequeath, and devise to the "Baptist Missionary Society of Massachusetts," for the purpose of diffusing the gospel, dollars, to be paid to the treasurer of the said Society, within one year after my decease.

MR. THACHER'S LETTER.

A fellow labourer with Mr. Thacher in the cause of Methodism, called on Saturday last, and said that Mr. T. felt himself aggrieved by the publishing of our remarks on his letter in our last Number. He added, that Mr. T. wished a reply published, at the same time handing the manuscript, and was told that it should be inserted; when he observed that it must be published without the privilege of an accompanying reply or comment. This we positively refused, as a departure from our rule, and a deprivation we should by no means feel justified in acceding to, whether it regards the editor of this paper or others. To this decision we shall adhere, notwithstanding the tart reply of the bearer, that "If the editor had the honour of a man, he would publish it as requested!"

We have only to add, for Mr. Thacher's perusal, that we will feel obliged to him, should he send another messenger, if he will select one who will use good manners.

From the London Christian Disciple.

THE ORPHAN BEGGAR.

A TRUE STORY.

A little boy, an orphan too,
Whose finger ends with cold were blue,
With pearly drops in either eye,
Ready to start when pity's sigh,
With timid steps approach'd a door,
(Some scanty pittance to implore)
Whose brazen knocker, smooth and bright,
Mock'd all the efforts of the wight,
His little hands its place supplied,
And open flew the portal wide.
A clergyman of modern date,
Less fam'd for kindness than estate,
Now ey'd the boy from top to toe,
And, list'ning to the tale of woe,
Said, "Take this crust, 'tis mouldy too,
But still 'tis good enough for you!"
The boy receiv'd it with good grace,
And turn'd about to quit the place.
"Stop," said the priest, "an orphan boy
Should not pursue such bad employ.
Answer me this, pray can you read?"
"Ah no sir, 'tis a truth indeed."
"Not read! why then you cannot pray!
I'll teach you; after me thus say:
Our Father who in Heaven art."
("Our Father" touch'd his little heart)
"Is He your Father, then, and mine?"
"Yes," said the parsonified divine;
"God is the father of us all—
Of rich and poor, of great and small."
With feelings undisguis'd, the boy
Summ'd up the whole in this reply:
"We're brothers—let it not be said,
You ever gave me mouldy bread."

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JULY 2, 1825.

NO. 4.

FOR THE GOSPEL HERALD.

SERMON.

BY THE PARSON N. FENN.

"Ye shall not surely die." GEN. iii. 4.

(Concluded from p. 22.)

Again. Another powerful argument, (as they think,) which the friends of the sentiment in our text bring forward to disprove the eternal punishment of the wicked, is, that those passages of the New Testament do not mean a period without end, which are rendered *eternal*, and *everlasting*; particularly the passage in Matthew xxv. 46, which was spoken by our Lord—"These shall go away into *everlasting* punishment, but the righteous into life *eternal*," does not mean an *endless* duration, it only means ages of ages. Now let us look for a moment at this passage, and see whether the construction which they put upon it is either probable or reasonable. Our Saviour here is contrasting the punishment of the wicked with the happiness of the righteous, and the same word in the original Greek is used to express the duration of the misery of the wicked, as to express the duration of the happiness of the righteous. Now it is clear, it is beyond all question, that if the duration of the misery of the wicked is finite, then the duration of the happiness of the righteous is limited; one can last no longer than the other, agreeably to the very literal meaning of the text. But who is prepared to say that the happiness of the righteous is ever to have an end! Even those very persons who say that the wicked shall not surely die, that they shall not perish eternally, will contend earnestly for eternal happiness, and will by no means allow that the duration of the saved shall ever come to an end. Now if this be really so, that the duration of the one is expressed by exactly the same word as the other, then it is undeniable that the one will continue exactly as long as the other; and hence it appears obvious, that every one who takes a candid view of the subject, must see that it must be absolute dishonesty for any to attempt to make it appear that the word *everlasting*, when applied to the misery of the wicked, means a *limited* time, but the word *eternal*, when applied to the salvation of the righteous, means an *endless* duration.

People ought to be honest in their interpretations of Scripture, and ought never to let their own personal feelings influence them in any of their constructions. If the Scriptures oppose us in any of our inclinations, we must submit, we must in no wise endeavour to bring Scripture to our carnal feelings. If any word in the Greek language can or does express an endless duration, the word which

is in our English translation rendered eternal or everlasting, is the word. Now if there is no word which does express an eternity, or an endless duration, then we can draw no proof from Scripture that either the misery of the wicked, or the happiness of the righteous is endless. We will naturally give our assent to every thing in its full length and breadth, which favours our selfish notions of things, but that which is against us, let it be ever so true, we are exceedingly prone to discard.

Again. Those who are friendly to the sentiment contained in the text, and who openly declare that the sinner shall not die, he shall not perish in his sins, but shall finally be saved, let him have been ever so abandoned in wickedness while he was here in the flesh, rely much for the support of their favourite sentiment on the incapacity of the sinner to commit an act deserving eternal damnation. They take a bold stand and say, that a *finite* creature cannot, in a limited time, commit an act which is deserving of *eternal* misery; and to support and establish their sentiment, they reason interrogatively, and ask, How can a *finite* creature commit an *infinite* act? All who thus reason either do not understand in what ratio acts become criminal, or they purposely pervert truth. They go upon the ground that acts become criminal, only in a direct ratio to the capacity of the transgressor. And it is not denied, but is cheerfully acknowledged that a person of a small capacity, and of little information, cannot in the view of God be considered as criminal as a person of great abilities, and of an enlarged understanding, who has been guilty of the same wicked act. Hence it is, that a person who lives under the clear light of the gospel, and has from his infancy been taught the way of life and salvation, for him to continue in his impenitence and rejection of the Saviour, must be far more aggravatedly criminal in the view of God, than a person who had ever lived in heathen lands, and had no light to direct him but that of reason and nature. It is on this very principle that our Saviour pronounces such an awful condemnation upon Capernaum, which had been highly distinguished on account of spiritual blessings. "And thou Capernaum, which art exalted to heaven shall be cast down to hell: for if the mighty works which were done in thee, had been done in Tyre and Sidon, they would have repented long ago sitting in sackcloth and ashes."

The truth is, acts of sinful creatures do not become criminal in direct proportion to the capacity of the person sinning, but in direct proportion to the person or being against whom the offence is committed. Jehovah is a being of infinite dignity;

his law is delivered with infinite sanctions, and a transgression of his law is an offence committed against him, and of course is an act *infinitely* criminal. Hence it is, that the assembly of divines at Westminster have this answer in their shorter catechism, "*Every sin* deserves God's wrath and curse, both in this life and that which is to come." *Every sin* deserves an *everlasting punishment*. We read that "the wages of sin is death," not the death of the body, but *eternal* death. "The soul that sinneth it shall die;" it shall perish *eternally*. If the eternity of hell torments is not the portion of all the finally impenitent, then that declaration of God's word, the soul that sinneth it shall *die*, cannot be true. Persons may sin, and may continue to sin all their days, and may die in this state, and yet not perish. But if God's word be true, if the soul that sinneth shall die; then all who die in their sins, and in their blood, where God and Christ are they never can come.

We are assured that "the wicked shall be turned into hell, and all the nations that forget God." But those say, thou shalt not surely die,—shall be turned into hell for a little while, or for a limited period, and then come out: but God, in speaking of the wicked, says, The smoke of their torments ascendeth up for ever and ever—there shall be no cessation to their sufferings—it shall continue to all eternity. We find in the Revelation, two passages which are most appropriate to the case before us, and which are directly abreast of the declaration of the adversary in the text, and which are directly abreast of all those in union in sentiment with the old serpent. Rev. xx. 13—14. "And the sea gave up the dead which were in it, and death and Hell gave up the dead which were in them, and they were judged every man according to their works: and death and hell were cast into the lake of fire, this is the second death." This is the death which all who die in their sins will have to suffer, let them have been ever so noble, and ever so exalted with worldly dignity, it will be no alleviation to their misery in the world to come. Nor can there be any thing plainer than this passage which I have now brought into view to establish the eternity of hell torments, and to show the fallacy of the sentiments of those people who affirm that the wicked, let their characters have been as they may in this world, they shall not die, the whole human family shall be saved.

We have some thing farther in Rev. xxi. 8. The inspired writer says, speaking of the true saint, "He that overcometh shall inherit all things, and I will be his God and he shall be my son." Now take notice of the opposite character. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars* shall have their part in the lake which burneth with fire and brimstone, which is the second death." Here all classes of impenitent sinners are included, and they are all to be turned into the lake which burneth with fire and brimstone which is the second death. And yet there are those who declare in direct opposition to this plain passage of God's

word, "Ye shall *not surely die*;" you shall *all* be saved; God is too good, too benevolent to let even the most hardened daring rebel be lost.

The parable of the Rich Man and Lazarus, settles the matter as to the possibility of the restoration plan being true. Christ tells the rich man, when he calls for Lazarus to come and dip the tip of his finger in water and cool his tongue, for he was tormented in that flame, he tells him, that there is no passing from one place to the other when once sent to *hell*! there he must remain, and what must give an edge to his misery, and must finally complete it, is an absolute despair of ever coming out. People are never completely miserable as long as there are any hopes left to cheer the soul; but as soon as a person is given over to an absolute despair of ever being any better, then he is completely miserable.

But let us for a moment inquire, who it is that inculcates the sentiment that the sinner dying in his sins shall not perish? Is it the *pious* godly believer, that lays hold of this sentiment, and publishes it with so much zeal? No, in no wise. For he fully believes that the soul that sinneth and dies in his impenitence, shall assuredly perish. The man that has nothing but morality to depend upon often gets hold of this sentiment, and relies strongly upon it, and no reasoning will lead him to give up his sentiments. But it is the *wicked* and *ungodly* part of the world that more generally embraces this sentiment. So certain as a person is guilty of any notorious sin, and perseveres in it, such as *drunkenness, adultery, thieving*, &c. you will most certainly find him a *Universalist*! He settles down upon this sentiment to *calm conscience*, and this is a strong hold from which no reasoning will drive him.

REPLY.

TO THE CHRISTIAN PUBLIC.

Here I could dismiss the subject and feel satisfied: but since you have introduced a few passages of Scripture, it may be necessary to notice them. It is somewhat strange that you should be so inconsistent as first to represent us as denying the death threatened, or its consequences, and then holding to a limited punishment, in consequence of the transgression. I will first notice your argument drawn from the word *everlasting* being applied both to punishment and life, in Matt. xxv. 46. Your argument is that the same word being applied to different things, makes their duration equal. Be it so, and what is the result? We read Rev. xviii. 21, "of a stone like a *great* mill-stone," Rev. xvi. 12, "the *great* river Euphrates," v. 19, "and the *great* city was divided into three parts," Titus ii. 13, of the "*great* God." Now suppose I should adopt your rule, and say, that because the adjective *great* is applied to the stone, the river, the city, and to God, they are all of equal magnitude? And yet I might do so with as much propriety as you declare that the adjective *everlasting* being applied both to punishment and to life, makes their duration equal. But let us try the strength of the word *everlasting*, and see if your rule is a good one. In Gen. xlix. 26, we read of

"everlasting hills," Hab. iii. 6; of "everlasting mountains," Ex. xl. 15, of "everlasting priesthood," Lev. xvi. 34, we read of its being an "everlasting statute," to make an atonement once a year for the children of Israel. Gen. xxi. 33, we read of the "everlasting God." Now are the hills, the mountains, the priesthood, and the statute for the priest to offer sacrifices, all of equal duration with the Most High Jehovah? Must one cease with the other? No. For then must Jehovah have ceased long ago. You now see, Sir, that upon a fair trial, your favourite word, and one which rendered your triumph so complete, has failed you, not because the Universalists desired it so to be, but the word of God has wrested it from you.

Now let us turn our attention to the subject in Matt. xxv. and learn the time, and who it was that "should go away into everlasting punishment." Verse 31, "*When* [at the time] the son of man shall come in his glory, and all the holy angels with him, then [at that time] shall he sit upon the throne of his glory," &c. Now if we can ascertain this time the whole difficulty is removed. Please to read the xxiv. chapter, particularly from the 30, to the 34, "and then shall appear the sign of the son of man," &c. Verse 34, "this generation shall not pass till all these things be fulfilled." We believe that the coming of Christ was in judgment upon that generation, and that the separation did take place among the people of that generation, and the same continues to the present time, and will "until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, Behold the deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." See Rom. xi. For farther proof of this, see Matt. xvi. 27, 28. "For the son of man shall come in the glory of his Father with his angels; and then [at that time] he shall reward every man according to his works. Verily I say unto you, There be some standing here [1800 years ago] which shall not taste of death, till they see the son of man coming in his kingdom." I will now leave it for you to reconcile the above with your notion of a *future* judgment, and separation in the world of spirits, and pass to consider,

Rev. xx. 13, 14. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Now, dear Sir, is there a word said in all this about "eternal misery, and never-ending despair?" It was death and hell that were cast into the lake of fire; not precious souls. Death and hell were not found written in the book of life. But let us try your notion of some men standing acquitted in the judgment, while others are condemned. Paul says, Rom. v. 18. "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." What is the effect of this free gift? Ans.

Rev. v. 13. "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Again, Rev. xxi. 8. "But the fearful," Who are these? Heb. ii. 14. "Forasmuch as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; verse 15; and deliver them who through fear of death were all their lifetime subject to bondage." "And the unbelieving," Who are these? Rom. xi. 31. "Even so have these [the blinded Jews] also now not believed, that through your mercy they also may obtain mercy. Verse 32. For God hath concluded them all in unbelief, that he might have mercy upon all." "And the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burns with fire and brimstone, which is the second death." These characters having all been mentioned in the quotation from 1 Cor. vi. and the manner pointed out by the apostle how they were fitted to inherit the kingdom of God, I need not say any thing more upon this subject. But notwithstanding they are saved by grace, yet must they have their part in the lake of fire. If you will read Ezekiel xxii. Lev. xxvi. Deut. xxviii. Lam. iv. Jer. xvi. Rev. ix. you will see how God can accomplish all his purposes; punish the transgressor and yet save him "according to the multitude of his mercies." Isa. xl. 1, 2. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received at the Lord's hand double for all her sins." What, hath Jerusalem suffered "eternal misery and never-ending despair," already, in this world, and that twice over? when she deserved "God's wrath and curse both in this world and that which is to come," if we can believe the "Shorter Catechism!" Astonishing that men should thus sacrifice their reason at the shrine of falsehood! The consequences that should follow upon the transgression of our first parents are detailed at length in the third chapter of Genesis, and I need not recapitulate them.

We will now consider "The Parable of the Rich Man and Lazarus." And as you have admitted it to be a parable I shall consider it as such. The only charge of wickedness that is brought against the one, is, that he was rich and fared sumptuously every day; and the only virtue which is ascribed to the other is, that he was poor. Now I should suppose that if you believe of this parable what you would have others believe, that the first business would be to dispossess yourself of your property, that you might avoid the suffering of the "Rich Man," and beg crumbs for your sustenance that you might share the blessings of Lazarus. I am surprised that the clergy of our country, with this account in their hands, should be so eagerly bent after

riches, and not content with the same advantages of other men, they must have fifteen hundred dollars of real estate exempt from taxes: so reads the statute.

There is a case in the county of Green, much like the parable under consideration. An old gentleman residing in that county had, as I am informed, divided his property among his children, for which they stood pledged to support him and his wife during their natural life. One of the old gentleman's daughters had married a clergyman, and so it was, that after he had his parents awhile, with no other means of supporting them than a good farm, and a decent salary, he called in the overseers of the poor to inquire into the residence of the old people, and to take them under their care, and on being informed by the poor masters of the nature of their visit, the old man exclaimed, "Well, if I have lived so long as to become a burthen to my children, I pray that God will take me out of the world." It appears that God in much mercy was graciously pleased to hear the voice of his supplication, and sent his angel who severed the brittle thread of life, and took the old man from this to the unseen world, and peace be to his ashes. The old lady still survives, but is supported by the town, at whose expense her deceased companion received a christian burial. Now, where will you doom your offending brother? To eternal misery, and never-ending despair? Or will you not rather leave him in the hands of a just God, who has already put it into the hearts of the people with whom he laboured to withhold their support from him as a servant of that Saviour, who taught us to "beware of covetousness."

But to return to the parable: It is indeed pitiful to see how you laboured to twist the Scriptures until they would testify to your liking, and after all, all that is said either to express impossibility, or duration is, "They that would pass from thence to you *cannot*." Now if we can find the same words, used for the same purpose, and that where you will grant they neither imply impossibility, nor endless duration, I trust that this objection will be put to silence. John xiii. 33, "Little children, yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, whither I go ye *cannot* come; so now I say to you." Now all that you or I, or any one else understand by the words, is, that his disciples could not choose their own time, but must wait for his time. You talk about the absolute impossibility of passing from one place to the other. But as you often tell the story of the devil being cast out of Heaven, and thrust down to hell, be so kind as to let us know how he got across that impassible gulf, and having done this, do let the rich man pass the same way. Now this is what I understand by the parable, the rich man I understand to signify the Jewish high-priest. First, his dress was such as the high-priest wore, scarlet and fine linen; second, his riches, faring sumptuously every day. Paul says Rom. iii. 1, 2, "What advantage hath the Jew? Or what profit is there in circumcision? Much every way: chiefly, because that unto them were com-

mitted the oracles of God." Third, he was a son of Abraham, for Abraham said, "Son, remember," &c. Fourth, he had "Moses and the prophets," which no other nation had. And lastly, that he was the representative of the nation, the same as the elder son in the 15th chapter of Luke, represented the murmuring Pharisees. Again, Lazarus represented the Gentile nations, being destitute of the "oracles of God" signifies poverty. The dogs licking his sores, the Heathen philosophers attempting to draw proofs from the light of nature of the existence of God and the immortality of the soul. Lazarus dies to the worship of idols, and is, by angels, or ministers of the everlasting gospel, carried to Abraham's bosom, to the faith of Abraham, that in Christ all the families of the earth shall be blessed, and by this glorious doctrine is comforted. The rich man dies and is buried, he dies to all his former privileges, to his peculiar standing as a nation, to his services and temple worship; being buried represents that mental darkness and gloom which is understood to reign in the grave where there is neither knowledge or device. His calling to Abraham for relief, signifies the great anxiety manifested by the Jewish nation, that the Messiah should come and restore them to their former privileges, for they feel that the just judgments of the Most High rests heavily upon them. The great gulf signifies the absolute impossibility of the Gentiles converting the Jews to a belief in the true Messiah, or the Jews finding such a Messiah, as they expect to find. The five brethren signifies the same as the five foolish virgins, see Matt. xxv. whose lamps had gone out, and left them in the dark, and this is to continue "until the fulness of the gentiles be come in." See Rom. xi.

Thus, Sir, in few words, I have endeavoured to give you an explanation of this parable. But if you can give a better one, I will consider it with all possible candour. You ask who it is, that lays hold of this doctrine, "Is it the pious, godly believer? No. For he believes that the soul that dies in his sins shall perish." I am well aware that at the present day a belief in "eternal misery" is the very test of goodness, having this belief almost any thing else will do, and without it nothing will do. One remark more and I have done. You say, "So sure as a man has been guilty of any notorious sin, and perseveres in it, such as drunkenness, adultery, theiving, &c. you most certainly find him a Universalist." Consider, dear Sir, if I possessed the same spirit that dictated this assertion, how richly I might retaliate upon you, but I forbear. We stand before the public and they must judge for themselves. But if indeed we are such characters, Moses has commanded that we should be stoned, but Jesus said, *he* that was *without sin* should first throw one. I close by advising you, if you profess to be the servant of Jesus, that you would not only preach his Gospel, but also follow his example of meekness and charity, remembering that *wilful slander* will not convict the conscience, nor make the heart better. "If thine enemy hunger, feed him: if he thirst, give him drink;

and in so doing ye shall heap coals of fire upon his head."

L. HAKES.

Harpersfield, May 10, 1825.

From the (Boston) Universalist Magazine.

(Continued from p. 23.)

LIFE OF ELHANAN WINCHESTER.

Early in the autumn of 1780, he set off with the intention of returning to South Carolina. On his way, he tarried awhile on a visit at Pawling's Precinct, near the eastern boundary of the State of New-York, where the subject that now engrossed much of his attention, was frequently the topic of conversation. Of the family of the Parson Mr. Waldo, with whom he resided, one became fully convinced of the final salvation of all mankind; and several religious people who were present, were overheard regretting that they had inquired so far into the subject, as they could not resist the arguments he had proposed.

Thus, converting others, and half a convert himself, he arrived at Philadelphia, on the 7th of October. He intended to have left the city in a few days; but Providence had designed that he should here enter on a new sphere of action, and devote his influence and talents to a cause which, notwithstanding the bitterness of bigotry, and the obstinacy of prejudice, is *the desire of all nations*, and the only justification *of the ways of God to man*.

The Baptist Church in this city, being destitute of a minister, requested him to stay and preach with them, and he at length consented. Much excitement was produced by his labours; great additions were made to the church; his congregation grew too large for the meeting-house, so that his friends procured the use of St. Paul's, the Episcopal church, the largest in the city, which was immediately filled to overflowing; and most of the clergy, of all denominations, embraced every opportunity to hear him.

Amidst this tide of success and popularity, while all appeared to approve, he himself was far from being satisfied. Anxious to inquire into the new doctrine, of which he had seen but a glimpse, he searched for Seigvolk's book, in order to give it a thorough reading. It was some time before he came across it; but in the meanwhile, a friend put into his hand Stonehouse, on the "*Restitution of all Things*." This he read with care, and was so far convinced by its proofs, that with his characteristic frankness and simplicity, he began to indulge himself, among his friends, in expressing a hope that in the dispensation of the fulness of times, God would gather together all things in Christ. When asked with surprise, whether he believed this, he repeated that he could not but hope it. This soon came to the ears of a minister, his particular friend; and as friendship, when soured by sectarian prejudice, generally proves the most ruthless enmity, his friend, meeting him in the street, broke abruptly upon him with the report he had heard, and parted from him by saying, "*If you embrace this sentiment, I shall no longer own you for a brother*;" a declaration that he maintained with the dogged ob-

stinacy of his sect, never speaking to him afterwards, and refusing to shake hands when they met.

Winchester instantly saw the convulsion that was approaching, and felt the necessity of ascertaining whether Universalism was the doctrine of the scriptures, that so he might decide in his own mind, whether to defend or renounce it. For this purpose he confined himself to his chamber, except on Sundays, and spent about a month in prayer and careful examination of the Bible, when, though he wished a longer opportunity for consideration, he became so well convinced of the truth of the doctrine as to know it his duty by no means to deny it. His determination was now formed in clear prospect of the loss of his numerous circle of friends, his support, his fame, and character; and he prepared himself for the sacrifice, when the trial should come. His manner of preaching remained much the same as heretofore, holding forth the death of Christ and salvation for mankind in general terms, without specifying a belief in Universal Restoration. This was sufficiently liberal to give offence to some, who came no more to hear him. In the latter part of January, (1781) a number of his church members met him at a friend's house, to be certified whether the report concerning his sentiments was true. He acknowledged his faith; and the result of the conference was, that he should not preach Universalism, nor introduce it in private conversation unless attacked or requested; and that they, on their part, should not mention the matter to his disadvantage, but endeavour to keep it close. But before they parted for the evening, some of his brethren wished to know the reasons for his belief; and after some debate among themselves, it was agreed that he might read to them such passages of scripture as he pleased, but without a word of comment. He did so, and several of them were convinced.

From this time to the end of March, the fermentation of the public mind continually increased. Many came to converse with Mr. Winchester on the doctrine of the Restoration; some embraced it, and others violently opposed it; till difference of opinion among the members of the church grew to the rancor of party spirit.

On the first Sunday of April, Mr. Winchester was to preach at Germantown, about eight miles from Philadelphia, among the Germantown Baptists, who hold the doctrine of Universal Restoration. As he was leaving the city on Saturday, he found that a number of eminent ministers had just arrived from the country, on the private request of some of his opposers, to hold a public dispute with him. Giving them the liberty of his pulpit for the next day, he departed for the place of his appointment. During his absence a report was industriously circulated that he had fled to avoid an interview; and on Monday, when he returned, the delay occasioned by a funeral that he was called to attend, encouraged his opposers, till they began to deceive themselves with that falsehood they had imposed on others. The multitude was assembled in the meeting-house, impatiently waiting for the dispute,

his opposers were reproaching his friends with his flight, and clamorously vaunting over them, when Winchester entered with a serene countenance, and took his seat. A sudden change came over the assembly; his friends were relieved from their anxiety, and they who had boasted so much in his absence, feared to encounter him when present. His astonishing memory, which had already treasured up much of the Scriptures, as was well known, and his talents as a public speaker, undoubted. The vote of the assembly was then read, by which the Parson Mr. Boggs had been selected to dispute with Mr. Winchester. Mr. Boggs then rose, and thus addressed the people; "*I am not prepared to dispute with Mr. Winchester. I have heard that he says it would take six weeks to canvass all the arguments fairly on both sides; and I suppose that he has been studying on the subject for a week or more, and I have not studied it at all.*" Discovering that there was to be no debate, Mr. Winchester then begged the privilege of explaining and defending his own sentiments for two hours, and finally for only one hour; but, as might have been anticipated, they who dared not meet him on equal ground, dared not allow him to exhibit his strength; his request was wholly refused. They felt, however, the necessity of providing some business worthy of the great preparations that had been made; and accordingly when one of the ministers rose and said that *their business was not to debate with Mr. Winchester, but to ask him whether he believed that bad men and angels would finally be restored*, the rest immediately agreed, and insisted that the question should be put to him, "*Do you believe in Universal Restoration?*" Mr. Winchester's friends objected to his answering this question, unless he had leave to vindicate his sentiments; but he rose, and observing that he feared no use which could be made of his words, told them plainly that he did believe the doctrine of Universal Restoration, and was willing to defend it. After some conversation, the ministers present advised the church to obtain another pastor; and the matter was so managed that though Mr. Winchester's adherents were at first a majority of the society, the scale was soon turned against them, and they excluded from the meeting-house.

Mr. Winchester was now about thirty years old. The public interview put an end to that reserve which the entreaties of friends, and his own dread of contention had induced him, for three months, to maintain in his preaching. During the rest of his life, we are to contemplate him an avowed and devoted advocate of Universalism.

As he and his adherents were destitute of a house for public worship, the trustees of the PENNSYLVANIA UNIVERSITY magnanimously allowed them the use of their Hall. Here Mr. Winchester delivered a sermon on the 22d of April, from Genesis iii. 15, in which he for the first time, preached his new sentiments plainly.* The opposition to his meet-

ing was general and bitter. The weak-minded were appalled at the audacity of a man who denied infinite wrath the gratification of endless torture; the bigoted abhorred what was, to them, so entirely new; and they who drew their support or their influence from the common doctrines, would not be backward to join in the *hue and cry*. Some predicted that Winchester would soon become an Atheist; and others, that he would abandon himself to the most infamous licentiousness.

He found himself, however, attended by a respectable congregation. Nearly half of his late church followed him, and with him sustained the indignity of excommunication. Accessions were made from other quarters, and a new church was soon formed, in which the sacrament was regularly administered. Unpopular as he was, there were some gentlemen of eminence in the city, who were not afraid to countenance him; among whom may be mentioned Dr. Redman, and the celebrated Dr. Benjamin Rush, both admirers of Winchester, and believers in Universalism.

After meeting in the University-hall for about four years, his friends purchased a building which had been erected for the Masonic Lodges, on the spot now occupied by the Pennsylvania Bank. This, however, they sold, sometime before he went to Europe, and then purchased a lot in Lombard-street, where they erected the meeting-house still improved by the First Universalist Society. Having enclosed the walls, laid the floor, and provided temporary seats, they suffered the building to remain unfinished for many years.

It is thought that Mr. Winchester spent most of his time in the city, preaching, however, occasionally at Germantown, and sometimes indulging in his favourite gratification of travelling. At Philadelphia, he resided in a house belonging to his fourth wife, whom he married there in 1781, and buried in less than a year afterwards. It was a strange fatality that attended his matrimonial connexions, making him *at the age of thirty-two, four times a widower*. He visited South Carolina, probably in the latter part of the year 1784, and there, it is believed, married his fifth and last wife—a desperate fury, whom he appears to have loved with a doating fondness proportioned to the madness of her temper.

He had no stated salary, but derived his support chiefly from contributions taken at the close of his meetings. These, I am told, were often sufficient not only to meet his necessities, but also to supply him with the means of bestowing charities. Simple in his diet, and always plain, if not sometimes slovenly, in his dress and appearance, his wants were few, and though no great economist, his expenses small.

His society in Philadelphia prospered under his ministry for about six years; when, in the earlier part of 1787, the congregation was, one Sabbath,

* This sermon was published with an appendix of scripture proofs, and answers to the principal objections then urged against Universalism. Winchester says, of this pub-

lication, "It was my first appearance in the world as a prose writer." Whether he had published any hymns before this period I know not; but I think the expression intimates that he had appeared in public as a writer of poetry.

struck with surprize to hear him announce, that having long felt it his duty to visit England, he had now determined to take his passage thither immediately!* It was in vain for his friends to entreat or expostulate; and though perhaps offended at the suddenness of his departure, they made such provision for his voyage as the time would permit. In forty-eight hours after he had given them notice, he sailed, with his wife, in a vessel bound to London.

He had heard of a few Universalists there, who stately met in private rooms, to confer on religious subjects; and to one of them, a Mr. John Clegg, he had a brief letter of introduction from his brother who resided in Philadelphia.

(To be continued.)

From the (New-York) Telescope.
THE CONTRAST.

During one of the coldest days of last winter, I was requested to call and see a family in the upper part of this city. I accordingly went, and on entering the dwelling was truly affected. The house was so old that it seemed dangerous to enter it. Having ascended two pair of stairs, I found my way into the garret, where a spectacle presented itself sufficient to move a heart of stone. The father lay in one corner, in great agonies, while a poor girl was out picking up chips to burn in a small tin stove, plastered over with clay to keep in the smoke. The wife was absent at labour to procure the necessaries of life, while her husband was on his death-bed. A poor half-famished infant, with one or two small children made up the family. I soon recognised them, and found that I had previously attended the person indisposed, when in more prosperous circumstances. As all these were obliged to stay in this small cold room, the reader can form some idea of their situation; and what is more distressing, they sometimes had to suffer for food and raiment. At one time the woman went to the Methodist Society in Forsyth-street for assistance, but they gave her nothing; she was directed to the Male or Female Assistant Society, who told her that they could not assist her. She then went to the Poor-House, where she obtained barely 50 cents! She then became discouraged with public charities, and resolved to apply to them no more. About the same time she had to endure another severe affliction, in the loss of a beloved child. A boy threw a stone which struck her on the head, in consequence of which, she died. The woman told me that she had to go out in cold winter mornings, weeping as she went, not knowing where to go to get something to support her family.

As soon as I left this place, my heart became too

big for utterance; reflecting upon the contrast between this distressed family, and others in similar circumstances, and some of the hireling priests of this city, I could not refrain from dropping the tear of sorrow at the contrast. These Parsons (thought I) dress in their fine broadcloth, live in large and splendid houses, with fine furniture, &c. and fare sumptuously every day, upon a salary of two, three, or four thousand a year, with all the luxuries of the land, walk about our city, read two or three sermons a week, and thus live on the hard earnings of their congregations, while families like the above cry for food and raiment. O! thought I, will not the judgment of God be poured out upon such characters, who palm themselves upon the community as the meek and lowly, self-denying ministers of Him who had not where to lay his head? O! is it possible, thought I, that we have men in our city, who are so blind as to receive such persons as the ambassadors of God?

But alas! the words of Christ will most assuredly come to pass. He declares, "That many in that day, [the day of judgment] shall expect to enter the kingdom of heaven, but shall not be able." They shall say unto him, Have we not preached in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And yet He [Christ] will say unto them, "Depart from me, I never knew you."

Will not God send his judgments also upon those who pay and support these characters, instead of helping the poor, and the needy? for they would soon leave their flock, if the people would no longer buy their merchandize, as was the case in Virginia, when the government would no longer allow them (the clergy) a salary. They "began like wolves to howl, when compelled to leave their rich pastures." These are the very characters spoken of in the New Testament, who neither enter the kingdom of Heaven themselves, nor suffer others to enter.

May the Lord have mercy upon poor, blind, priest-ridden, and corrupt Christendom.

Extract from Paley's Works.

THE DIVINE BENEVOLENCE.

When God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about both.

If he had wished our misery, he might have made sure of his purpose, by forming our senses to be so many sores and pains to us, as they are now instruments of gratification and enjoyment: or by placing us amidst objects so ill-suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted, bitter; every thing we saw, loathsome; every thing we touched, a sting; every smell a stench; and every sound a discord.

If he had been indifferent about our happiness or misery, we must impute to our good fortune (as all design by this supposition is excluded) both the capacity of our senses to receive pleasure, and the supply of external objects fitted to produce it. But

* It is said that he had engaged his half-brother, Moses Winchester, to supply his place in Philadelphia. Moses Winchester was the seventh child. He began preaching Universalism in the middle or Southern states, when young; at this period he was preaching in New-Jersey. He did not entirely agree with Elhanan in sentiment, for it is said that he wholly rejected the doctrine of future punishment. For some reason, I know not what, he preached but little in Philadelphia. He died in Pennsylvania about forty miles from the city, during Elhanan's residence in London.

either of these (and still more, both of them) being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species, wished their happiness; and made for them the provision which he has made, with that view, and for that purpose.

The same argument may be proposed in different terms, thus: Contrivance proves design; and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and all the contrivances which we are acquainted with, are directed to beneficial purposes. Evil no doubt, exists; but is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching now and then, is incidental to the contrivance, perhaps inseparable from it: or even, if you will, let it be called a defect in the contrivance; but it is not the *object* of it. This is a distinction which well deserves to be attended to. In describing implements of husbandry, you would hardly say of the sickle, that it is made to cut the reaper's fingers, though, from the construction of the instrument, and the manner of using it, this mischief often happens. But if you had occasion to describe instruments of torture or execution, This engine, you would say, is to extend the sinews; this to dislocate the joints; this to break the bones; this to scorch the soles of the feet. Here, pain and misery are the very *objects* of the contrivance. Now, nothing of this sort is to be found in the works of nature. We never discover a train of contrivance to bring about an evil purpose. No anatomist ever discovered a system of organization calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, This is to irritate; this to inflame; this duct is to convey the gravel to the kidneys; this gland to secrete the humour which forms the gout: if by chance he come at a part of which he knows not the use, the most he can say is, that it is useless: no one ever suspects that it is put there to incommode, to annoy, or to torment. Since then God hath called forth his consummate wisdom to contrive and provide for our happiness, and the world appears to have been constituted with this design at first; so long as this constitution is upholden by him, we must in reason suppose the same design to continue.

The contemplation of universal nature rather bewilders the mind than affects it. There is always a bright spot in the prospect, upon which the eye rests; a single example, perhaps, by which each man finds himself more *convinced* than by all others put together. I seem, for my own part, to see the benevolence of the Deity more clearly in the pleasures of very young children, than in any thing in the world. The pleasures of grown persons may be reckoned partly of their own procuring; especially if there has been any industry, or contrivance, or pursuit, to come at them; or if they are founded, like music, painting, &c. upon any qualification of their own acquiring. But the pleasures of a healthy infant are so manifestly provided for it by *another*, and the benevolence of the provision is so unquestionable, that every child I see at its sport, affords

to my mind a kind of sensible evidence of the finger of God, and of the disposition which directs it.

But the example, which strikes each man most strongly, is the true example for him: and hardly two minds hit upon the same; which shows the abundance of such examples about us.

We conclude, therefore, that God wills and wishes the happiness of his creatures. And this conclusion being once established, we are at liberty to go on with the rule built upon it, namely, "that the method of coming at the will of God, concerning any action, by the light of nature, is to inquire into the tendency of that action to promote or diminish the general happiness."

QUESTIONS FOR ALL CANDID AND RATIONAL TRINITARIANS.

1. If, as the scriptures affirm, God is not tempted, and Christ be God, how could he be led up of the Spirit to be tempted by the Devil? Should it be replied that his human nature only was tempted, I would observe that the term Christ includes all the natures the Redeemer possessed, and consequently if Christ was tempted, his divine nature must have shared in the trial.

2. If Christ be God, and in his mediatorial state under the wrath and curse of God for the sins of the elect, as Calvin, Luther, and Willison assert, how could God, in a voice from heaven, declare concerning Jesus, This is my *beloved Son*, in whom I am well pleased?

3. How could Christ say to Mary, I ascend to my Father and your Father, to my God and your God, if he were the very God and Father to whom he said he would ascend? But if he were not the very God and Father to whom he said he would ascend, there must have been two beings, and if two beings, one must have been subordinate to the other, as there cannot be two possessed of equal and infinite attributes.

4. When Christ gives up the kingdom to the Father, and becomes subject to him, will he give up the kingdom to himself, and become subject to himself?

5. When it is said of Christ that he is set down at the right hand of the throne of God, are we to understand that he is seated at the right hand of his own throne?

6. When it is said that Christ is mediator between God and man, and in that capacity is called the man Christ Jesus, are we to consider him mediator between man and himself, or that the man Christ Jesus is the immortal God?

7. When Christ declared that he was born to be a King, that for this end he came into the world, did he mean that God was born to be a King, that for this end he came into the world, or did he intend that we should understand that his human nature was born and came into the world to be a King?

8. When Christ says, I thank thee, O Father, Lord of heaven and earth, does he not virtually disclaim supremacy, in calling the Father Lord of heaven and earth?

9. When Jesus cried out in death, My God, my God, why hast thou forsaken me? Did he ask his divine nature why it had forsaken his human nature?

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JULY 16, 1825.

NO. 5.

FOR THE GOSPEL HERALD.

LETTER

TO MR. JOSEPH FERRIS.

Dear Brother,

Suffer me to write a little of the dealings of God with me. For six years, I embraced the Universal system of religion; but in the mean time I had doubts, and queries about the consistency of it, and my prayer to God has been, that he would,

If I was right, his grace impart
Thus in the right to stay;
If I was wrong, O teach my heart
To find the better way.

I think God has of late convinced me that I was in an error, and I no longer dare to trust on that sandy foundation; for I believe those that trust in that system are like the foolish man that built his house upon the sand, without a foundation, so when the storm came the house fell, and great was the fall thereof.

A short time since, I had a vision in the night. I discovered myself standing in a place between two fires, and they were fast approaching me, and I saw no way for me to escape; this caused me to meditate much upon futurity, and at length this passage of scripture came to my mind, Heb. xii. 1, 2. "Wherefore seeing we are compassed about with so great a cloud of witnesses," &c. I then began to look for those witnesses. I found them in the 11th chapter of Hebrews. When I come to read what they went through in the cause of God, how they suffered, some stoned, some sawn asunder, some wandered about in sheep skins, and goat skins, rather than deny or renounce the cause of God, I was led to think, that if heaven was to be obtained without our complying with the terms of the gospel, that those men were simple in going through what they did. Therefore, dear brother, let us examine ourselves, and see what manner of persons we are; our days are almost ended, we are tottering on the brink of the grave, and soon shall be called to try the realities of our professions. We must be weighed in the balance of God's sanctuary, and if we are found wanting, our case must be deplorable; therefore give all diligence to make your calling and election sure. Let us not place our hopes too much upon a future salvation, but let us endeavour to have a present salvation—and "be ye also ready, for now is the acceptable time, and day of salvation."

I want you to write to me on the reception of this, and inform me whether you have ever experienced that which the apostle speaks of, Christ, in you the hope of glory. These may be my dying

words to you, for I expect to depart soon; and I have a hope of being with Christ, which is far better; therefore, I wish you altogether such as I am, except my infirmities. So, farewell. These are the sincere wishes and prayers of your brother,

JEHIEL FERRIS.

Troy, Bradford Co. Pa. Jan. 28, 1825.

REPLY.

Dear Brother,

I received your letter of Jan. 28th, and in reply to your well meant advice and strictures have to say, that I cannot conceive of your "*embracing* the Universal system of religion," as you term it, when at the same time you had *doubts* of the truth of it. Shall I understand you to signify that you believed a doctrine, when you had *doubts* of the truth of the doctrine? I assure you, that you were a different kind of Universalist from myself, or any with whom I have the pleasure of being acquainted.

I agree with you that your foundation was a *sandy* one, and I commend you for not trusting a foundation of "*doubts and queries*." My foundation is the Lord Jesus Christ, and I have no doubts of his inclination or ability to redeem and sanctify me; neither do I feel disposed to indulge in queries relative to his doing every thing necessary for my best interests. Your vision, or rather *dream*, has no manner of analogy with, or relation to, the subject of man's salvation; therefore I will not trouble you with any thing farther on this part of your letter.

The witnesses whom you looked for, and found, if they were to address you, would, I think, teach you a different conclusion, from that which you have arrived at in a very singular manner. Surely, you cannot believe that wearing sheep skins, and goat skins, are the terms of the gospel! Those spoken of, were persecuted men; and clothed themselves in the manner related, because they could obtain no other covering.

I agree with you that our days, on earth, are almost ended. In the examination of myself, I find I am an old man, (about eighty,) and remember the goodness of God, my Heavenly Father, from my youth up. Shall I, my old brother, doubt the goodness of God for the future, when I have experienced his goodness in all the past? May God preserve me from this ingratitude, which would be worse than the sin of witchcraft!

I do not understand what you mean by being "weighed in the balance of God's sanctuary." I know that my works shall be tried by fire, (a purifying element,) and that when they are burned, I shall suffer loss; but that myself shall be saved. But,

if my works abide, I shall receive a reward. I pray God to burn all my evil works, and to save me from all my sins and transgressions. I trust I have listened to the call, and that I have made my election sure; for I have elected Christ as the Captain of my salvation, and will, with God's assistance, obey all his commands, and receive his instructions. The day of salvation has been acceptable to me ever since my eyes were opened to behold its glory; and, I trust, will continue so, when I shall see its future glories, and greet all my brethren, the great human family, in the presence of its enkindling ray, the Sun of Righteousness. With this faith, and these hopes, I kindly bid you a short farewell.

JOSEPH FERRIS.

New-York, June 30, 1824.

FOR THE GOSPEL HERALD.

Mr. Editor—Last Sabbath I attended church in Vandewater-street. Parson Cumming, after having commenced his exercises, read, for the instruction of his congregation, the first chapter of Revelation. When he had proceeded as far as the 11th verse, he said, "he did not pretend to more intellect than his neighbours, but any man who denied the Deity of Christ, was a fool." He predicated the truth of his argument on the ground that Christ is called the "Alpha and Omega, the first and the last." As Parson C. "challenged confutation," I should be gratified to see your remarks on the passage alluded to.

C. P.

New-York, June 27, 1825.

REMARKS.

Our friend Hooper Cumming is somewhat celebrated for dispensing with argument and evidence, and calling hard names, for a substitute. This is not altogether a new mode, but, it would seem, is found very convenient. After hearing a man, who will be a dignified clergyman, pronounce the word *fool*, in an audible voice, his audience generally, who we presume make pretensions to wisdom, must give up their opinions to the Doctor. For, who would be a *fool*, merely to preserve his faith entire, when Dr. C. thinks differently! We have before us, then, the Vandewater-street criterion. Every man, including Dr. C., who believes in the Deity of Christ, is *wise*. Every man who believes the contrary, that Jesus Christ was a *man*, is a *fool*! It would be an easy matter now, to learn how many *wise* men, and how many *fools* are in this city. Do you believe in the Deity of Christ? Yes. Stand by, you are a wise man. Do you, friend, believe this? No. Well, then, you are a fool.

Query. How would the inspired writers fare, were they to visit friend C. in Vandewater-street? They contend, that "*Christ was a man!*" They say so, in just so many words. Parson C. has decided, as a matter of course, that *they* are *fools*! How would the meek and lowly Jesus himself fare, should this great Doctor Hooper Cumming sit in judgment upon him, after hearing his humble declaration, "*Of mine own self I can do nothing?*" A Deity who can do nothing of *himself*, is not the God of the Universe. For ourselves, we should be

quite as well pleased to be called fools by Hooper Cumming, as to be wise only by the authority of his ipse dixit, and a little rather.

What shall we say of the "intellect" of that man, who will predicate so important an hypothesis as the Deity of Christ, upon a solitary passage, which is now rejected in the best Greek copies, as spurious? And what shall we say of the modesty of that man, who shall call all those *fools*, who will not believe a doctrine repugnant to reason, because a spurious sentence is supposed to favour it? Let the *real* wise man answer. The time is fast approaching, when the surplice and arrogance of proud imperious Pharisees, will not screen them from the honest indignation of honourable men, who will despise hypocrisy, and dare to think and speak for themselves, without a clerical prompter. There is something ludicrous in a man who will pompously sit in judgment upon the intellect of a whole community, and knock them down, as the auctioneer does his merchandize, to the highest bidder; reserving to himself the privilege of valuing his commodity.

This first chapter of the book of Revelation, so far from containing any thing to favour the hypothesis of the Deity of the man Christ Jesus, absolutely confutes the doctrine beyond recovery. The book is called "The Revelation of Jesus Christ, which God gave unto him." Not the Revelation which he gave unto himself. Christ sent his angel or messenger, who signified the same to John; that is, a revelation from God. This messenger "bear record of the word of God, [this is one thing,] and of the testimony of Jesus Christ." Thus we read, verse fourth, "John to the seven Churches which are in Asia; Grace unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, the faithful witness, the first-begotten of the dead." Here God and Christ are both spoken of. Christ, not as God, but as the "faithful witness." John continues and says, of Christ, that he "hath made us kings and priests unto God and his Father." Then John declares, verse eighth, "I am Alpha and Omega, the beginning and the ending; saith [Who? Ans.] the Lord, which is, and which was, and which is to come, the Almighty." The reader by comparing the fourth and eighth verses, will see that the Lord and Father of Jesus Christ is spoken of, and not Christ. The words, "I am Alpha and Omega, the first and the last," in verse 11th, are an interpolation. They are rejected by Griesbach, whose Greek Testament is acknowledged to be the most correct of any extant. So much for Dr. Cumming's opinions.

From the (Boston) Universalist Magazine.
LIFE OF ELHANAN WINCHESTER.

(Concluded from p. 31.)

On the 29th of September, 1787, he arrived, almost penniless, and a total stranger, in the great Metropolis of the British Empire. His reception was cold and very discouraging. Destitute of

money, burthened with a wife, and perhaps poorly recommended by his dress and appearance, it cannot be wondered that he was not altogether a welcome minister to a few obscure individuals in the midst of London, who must have felt a sort of obligation to support him, and who nevertheless anticipated little or no success from his labours. They had, however, seen and liked a sermon of his which was reprinted there, two or three years before. With much solicitation, they obtained the use of a Baptist meeting-house in Blackfields, Borough of Southwark, where he preached twice; and then a meeting-house in Moorfields, where he delivered two or three discourses. Cheerful and contented in his disposition, and never disheartened by disappointment or neglect, he exhibited on these occasions his usual animation and ability. His friends increased in number and in their expectations; and as the two former places were immediately shut against him on account of his sentiments, they took a large school room in Store-street, Tottenham Court Road. He soon obtained a privilege at a Mr. Thwaj's Chapel in Southwark,* where he began to deliver his **LECTURES ON THE PROPHECIES**. In 1788, he preached, on Sunday mornings, at the meeting-house in Worship-street, and in the evenings at Glass-House Yard, where he repeated his **LECTURES ON THE PROPHECIES**. His hearers continued to increase; his friends and supporters received new accessions, until, at length, they took for him the Chapel in Parliament-Court, where, I think, he held his meetings till his departure for America. This, though of a good size, could not accommodate the crowd which pressed to hear.

But he exerted an influence, by means of his publications, much more extensive than that of his preaching. In 1788, he published his **DIALOGUES ON UNIVERSAL RESTORATION**; which, though I have not seen all his writings, I feel safe in pronouncing his *Master-piece*, and the only one of his productions which will descend to posterity. It was widely circulated, convinced many, and called others from concealment, who had in secret believed the doctrine. In 1790 was begun the publication of his **LECTURES ON THE PROPHECIES**, the largest of all his works, one that was much esteemed, and that added to the author's popularity; but which is now nearly forgotten, and will soon cease to be read. In the same year he published **FIVE LETTERS TO THE PARSON DAN TAYLOR**, in reply to his sermon on endless misery. Before he left England, he published, besides numerous tracts, two volumes of the **PHILADELPHIAN MAGAZINE**, which I suppose to have been a periodical work; and **THE PROCESS AND EMPIRE OF CHRIST**, a Poem in twelve books, which, as Vidler remarks, does not deserve the name of a *Poem*.

At London, Mr. Winchester retained his itinerant habit. During the six years and a half which he spent in England, he often made excursions to

a considerable distance in the country; but though he preached to large assemblies, he never attempted to establish separate societies, wishing to diminish rather than to increase the divisions among christians, and not considering that a change of doctrine will necessarily involve a change of denomination. He frequently visited Chatham, Birmingham, Wisbeach, and Fleet, a place in Lincolnshire, and preached in nearly all the meeting-houses of the *General Baptists* in the County of Kent. Several dissenting preachers openly professed the doctrine of Universal Restoration; and some who discountenanced it, patronized him, as he retained many of the notions, and considerable of the language, of the lower sects. Among those who embraced Universalism, the most distinguished was the Parson Wm. Vidler, a Calvinistic Baptist minister. He assisted Mr. Winchester in his labours, and afterwards supplied his place in London. They designed an arrangement by which they were to travel alternately, and preach through the country; but a singular occurrence suddenly frustrated all their schemes, and turned their flattering prospects into shame.

Mr. Winchester was in the height of his influence, when, on the 1st of May, 1794, his friends were alarmed by word from his wife, that he was missing, and that she feared some evil had befallen him. The next morning, advertisements were inserted in the papers, and a search made, with no success. A number of his friends assembled at his house to condole with Mrs. Winchester, when one of them received a letter from Winchester himself, revealing as the cause of his flight, a long series of intolerable abuse from the desperate temper of his own wife, which had at length put his life in danger, and driven him wounded from home. This letter was read in Mrs. Winchester's hearing, who, after some prevarication, confessed the facts alleged.

Nothing can be adduced in palliation of his pitiable weakness in this affair, unless we suppose that his feeble and declining health had left him exposed, without his ordinary resolution and strength of mind. It is, however, manifest from his own letters, that his wife had ruled him *with a rod of iron*, and that she had fully verified her declaration, "*I must be a devil, and govern.*"

Though aware that his sudden and mysterious departure would occasion much obloquy and exultation among his opposers, he resolved on leaving England; and to avoid the importunity of his friends, concealed himself from them, addressing them by letters without dates. In an anguish little short of distraction, he wandered towards Bristol, whence he sailed for America on the 19th of May. He left the English shore with reluctance, and flattered himself with the hope of revisiting it, if Mrs. Winchester could be brought to accept of a separate maintenance, and to retire to her native land. Proposals of this sort were repeatedly made to her by the congregation in Parliament-Court; but she rejected them with indignation, declaring that her conduct towards her husband would break her

* Southwark is that part, or that suburb of London, which stands on the South side of the river Thames. Tottenham-Court Road runs nearly North and South at the Northern extremity of London, near Islington.

heart, if she had not an opportunity to see him, and ask his pardon.

On the 12th of July, Mr. Winchester arrived at Boston, entirely destitute of money and meanly clothed. He immediately repaired to a little village on the border of his native town, where he passed the night, dreading, perhaps, to meet the astonishment and inquiries of his acquaintances. In a letter to London, he says, "My return to this country was sudden and surprising to all who knew me; and various have been the conjectures and reports which have gone abroad on the occasion; but the most common was, that I had fled from persecution for fear of being taken up by the government, for publishing my Oration on the Discovery of America, or my Sermons on the Three Wo Trumpets. But I have always had the satisfaction of telling all who have asked me, that the government of Great Britain never concerned itself with me, and that I never gave the government any umbrage. But the real cause of my leaving London so abruptly, I have not mentioned to my father, mother, brothers, or sisters; or to any friend I have in America; and I do not know that any person in this part of the country knows any thing of the matter." Reports of the fact, however, at length arrived from London, which I believe he could seldom be induced to confirm or deny, and which were therefore, either credited or disregarded according to the fancy of the hearers.

During the remainder of the summer and the succeeding autumn, he preached almost constantly in the vicinity of Boston, and in other parts of New-England. In September, he attended the General Convention of Universalists at Oxford, Mass. in which he presided as Moderator. Writing to London in November, he says, "I have the greatest door open that I ever saw, insomuch that I am surprised at the alteration since I was here last. I have preached in a great many meeting-houses of different denominations, and to great numbers of people, as often as eight or nine times a week, and with greater acceptance than I ever did." Meanwhile, he was writing his Answer to Paine's Age of Reason, which was published at Boston in December.

The next year, (1795) I think he travelled extensively in almost all parts of the country, especially to the southward, though his constitution was broken, and an increasing asthma foretold a fatal termination. It was in the course of this year that his wife having recrossed the Atlantic, joined him, and prevailed upon him to live with her again. This was another instance of his weakness, which, if report be true, he found cause to regret; it is said that she tormented him on his death-bed.

He visited his old society in Philadelphia, to which he again ministered for a while, probably in the latter part of 1795, and the beginning of 1796. It was about this time that the celebrated Dr. Priestly delivered a course of Lectures in the Universalist Meeting-house there, in the conclusion of which he informed the society that he agreed with their minister in the doctrine of Universal Resto-

ration. This minister must, I think, have been Mr. Winchester. It is certain, however, that he left Philadelphia before August, 1796, at which time the Parson Thomas Jones arrived there from England.

I find few traces of him after he left Philadelphia till he went to Hartford, (Conn.) where he made his first appearance before the public, on the 11th of October, 1796, at the funeral of a young man. The people were assembled around the grave, when they were surprised at the voice of a stranger, who, unasked, had taken the freedom to address them on the occasion. His language and manner were very affecting, and excited a general wish to hear him again. Accordingly, he gave one or two lectures during the week; and preached the next Sunday, in the Theatre. A respectable congregation was soon gathered, among which were some gentlemen of influence.* They would immediately have built a large meeting-house for him; but his unwillingness to accept of a permanent settlement dissuaded them, and prevented any regular organization of a society. They continued to occupy the Theatre on Sundays, and one of the meeting-houses on Wednesday evenings, till the beginning of December, when the inclemency of the weather induced them to assemble in a large chamber, fitted to accommodate about four hundred, which they occupied till Mr. Winchester's death. This was well filled.

At Hartford, Mr. Winchester's texts were generally selected from the Pentateuch, the Psalms, the book of Isaiah, and the Revelations; and his discourses probably ran much on the types of the law, the promises of the gospel, and the fulfilment of prophecy. His meetings were always opened with singing, as he thought himself unable to proceed till he had joined, or rather lead, in that delightful service. When he stood up to preach or pray, his lips, usually livid from the dropsy, assumed a dark purple hue; his voice, at first almost choked with the asthma, grew deep, powerful, and sonorous; and though sinking under a complication of diseases, all his infirmities were forgotten in his animation.

Thus he continued preaching till about the first of April (1797) when he delivered a sermon, under a strong impression that it was his last, from Paul's farewell address to the elders of the Ephesian church. He never entered his desk again. His death was fast approaching, and he contemplated it with serenity and joy. On the morning of his decease, he requested two or three young ladies, who were sitting by him, to join in singing a hymn,* observing at the same time that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted and paused; but he reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breath-

* Mr. Thomas Tisdale (of whom there is an account in the Gazetteer of Connecticut, under the Hartford head) was one of Mr. Winchester's heartiest friends.

† "The Christian's Farewell, or Dying Saint's Song." See the Universalist Magazine, Vol. 1, page 196, where it is said to have been composed by Winchester. This however is by no means certain.

ed no more. This was on the 18th of April, 1797, in the 47th year of his age.

His funeral was attended on the 21st by a numerous concourse of afflicted friends and sympathizing spectators. The Parson Dr. Strong* preached the sermon, from Heb ix. 27, in which, though an opposer of his sentiments, he gave Mr. Winchester an excellent character, and bore a frank testimony to his final constancy in the doctrine which he had preached.

Of Mr. Winchester may be said, what can be asserted of few men so much exposed to obloquy, that his moral character was never impeached, and his piety universally admitted. A scrutinizing eye might perhaps discover a slight tincture of superstition in his religion, and some weakness in that peaceable disposition for which he was distinguished; but his practical confidence in God, his uniform, cheerful serenity, and his unconquerable benevolence and charity, form a halo of glory around him, which will always preserve his very imperfections from willing censure.

His perception was clear; but his credulity often supplied, and poorly too, the place of judgment. Quickness of thought he possessed to an extraordinary degree; he could, in a few minutes, compute a sum, which if set down in figures, would occupy a sheet of paper; and he sometimes wrote for the press with great rapidity, while engaged in conversation on other topics. Every one has heard of his astonishing memory: it is said, and I believe with little or no exaggeration, that he could repeat the whole Bible.

He had some acquaintance, probably not very thorough with the Latin, Greek, and Hebrew. I am told that he studied the French language at Philadelphia, and become able to converse in it. As to his English style, it is remarkably familiar, though often incorrect, and sometimes extremely careless. There are a few passages of the sheerest bombast in his writings, notwithstanding the simplicity of the man.

I shall conclude this Sketch with a Catalogue of his publications; which, however, is doubtless imperfect.

Catalogue of Mr. Winchester's Publications.

Sermon from Genesis iii. 15, A. D. 1781. The Outcasts Comforted: a sermon from Isa. lxvi. 5. A. D. 1782. Five Letters on the Divinity of Christ. A serious Address to the Youth of Philadelphia, on the worth of the soul. Some Remarkable Passages in the life of Mr. George de Benneville. A Collection of Hymns. A. D. 1784. Dialogues on Universal Restoration. A. D. 1788. Lectures on the Prophecies. A. D. 1790 and 1791. The Philadelphian Magazine. A Letter to the Parson Mr. Coetlogon, containing remarks on President Edward's Sermon on the Eternity of Hell-Torments.

* Dr. Strong was a professed Hopkinsian, a minister of a Congregational Church in Hartford, and well known as the author of a Treatise in reply to Dr. Huntington's work in favour of Universal Salvation. Dr. Strong had freely associated with Mr. Winchester during his residence in Hartford, and though of different sentiments, appeared much pleased with his company and conversation. He visited him in his last sickness.

The Holy Conversation and High Expectations of Christians, containing Remarks on the Parson Mr. Taylor's Sermon on the Eternity of Future Punishment. Five Letters to the Parson Dan Taylor. A. D. 1790. The Beauties of the Millenium. Oration on the discovery of America, and a Biographical Sketch of General Washington. A. D. 1792. Two Sermons on the Three Wo Trumpets. A. D. 1793. The process and Empire of Christ; a Poem, &c. A. D. 1793. A Century Sermon on the Glorious Revolution. The Face of Moses Unveiled: or Evangelical Truths, discovered in the Law, in four discourses. The Lord Jesus worthy the love of all Men. The Gospel preached by the Apostles. A Sermon against the Slave-Trade. The Works and Words of Jesus. Comfort for Mourning Christians. Doctrine of the Atonement Defended. The Gospel of Christ no cause for Shame. Funeral Sermon for Israel Johnson. A Funeral Sermon for the Parson J. Wesley. An Elegy on the Parson J. Wesley. Sermon to Youth. Letters to Thos. Paine, in Answer to his Age of Reason. A. D. 1794. Political Catechism. Masonic Address, delivered at Norwich, (Conn.) Scripture Passages, in favour of the Universal Restoration. A Sermon on the preaching of the Atonement, foolishness to such as Perish, but powerful to those that are Saved. A Discourse on the Awful Visitation of the City of Philadelphia, by the Yellow Fever, in 1793. A New Book of Poems. A Hymn on Benevolence, and another on Friendship.

MARCUS.

P. S. Since writing the Prefatory Notice, by which the foregoing Biographical Sketch is introduced, the Parson John Bisbe favoured me with most of the materials from which I have written the account of Mr. Winchester's residence in Hartford.

MARCUS.

From the Maryland Gazette.

MIRACLE.

BY DR. H. A. KRUMMACHER.

Translated from the German, by Shobore.

One day in spring, Solomon, then a youth, sat under a palm tree, in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought. Nathan, his preceptor, went up to him, and said, Why sittest thou thus, musing under the palm trees? The youth raised his head, and answered; Nathan, I am exceedingly desirous to behold a miracle. A wish, said the prophet, with a smile, which I entertained myself in my juvenile years. And was it granted? hastily asked the prince. A man of God, answered Nathan, came to me, bringing in his hand a pomegranate seed. Observe, said he, what this seed will turn to. He thereupon made with his finger a hole in the earth, and put the seed into the hole, and covered it. Scarce had he drawn back his hand, when the earth parted, and I saw two small leaves shoot forth; but no sooner had I perceived them than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker. The man of God thereupon said to me,

Take notice! and while I observed, seven shoots issued from the stem, like unto the seven branches on the candlestick of the altar. I was astonished, but the man of God motioned to me, and commanded me to be silent and attend. Behold, new creations will soon make their appearance. He thereupon brought water in the hollow of his hand from the stream that flowed past, and lo! all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odour. Whence, exclaimed I, this perfume and the refreshing shade? Seest thou not, said the man of God, scarlet blossoms, as shooting forth from among the green leaves, it hangs down in clusters? I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the autumnal blast scatters the withered foliage. No sooner had the blossoms fallen than the red pomegranates appeared suspended among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement. Nathan ceased speaking. What is the name of the Godlike man? asked Solomon hastily. Doth he yet live? Where doth he dwell? Son of David, replied Nathan, I have related to thee a vision. When Solomon heard these words, he was troubled in his heart, and said, How canst thou deceive me thus? I have not deceived thee, Son of Jesse, rejoined Nathan. Behold, in thy father's garden thou mayest see all that I have related to thee. Doth not the same thing take place with every pomegranate and with every other tree? Yes, said Solomon, but imperceptibly, and in a long time. Then Nathan answered, Is it therefore the less a divine work, because it takes place silently and insensibly? Study nature and her operations. Then wilt thou easily believe those of a higher power, and not long for miracles wrought by a human hand.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—I left the Southern States and arrived here early in the spring, and have continued in this city and its vicinity ever since. I amuse myself in visiting the places of public resort, viz. the playhouses, gardens, courts, and especially the houses of worship, (as they are called.) Last Sunday I visited, for the first time, the Quaker meeting-house in Hester-Street. We sat a few minutes in profound silence, when a person arose, and though arrayed in a Quaker garb, brought Mr. Stern's Mopk very forcibly to the view of my mind. He seemed to labour very industriously, for, perhaps, an hour and a half, to prove that Jesus Christ was God Almighty! He seemed to lay particular stress on the 30th v. of the x. of John, "I and my Father are one." And as I suppose, very much to his own satisfaction; though I could clearly see, not to the satisfaction of all present, he proved in his own way, that Christ was his own father, and his own son!!

I heard with attention, but not without some degree of pain, such a discourse delivered in a society of people who profess to be led and guided by the unerring spirit of truth. I however did not sit long

in this mournful condition, before I was relieved by a plain looking man, an American farmer, I suppose, who according to my skill, preached as plain, honest, Quaker doctrine as I ever heard. He was not Mr. Hicks, for I have seen him, and heard him, but never heard his equal.

Yesterday, I intended to take a ride out of town, and as I went down Elizabeth-street towards the stable where my horse is kept, I saw a number of Quakers go into the same house that I had visited on Sunday morning, and among the rest, I thought I recognised the same old gentleman that held forth as aforesaid. I thought, as he had taken so much pains on Sunday, to prove that Christ was his *own* father, perhaps he might be tempted to prove on Thursday that he was his own mother. For I think, one as easily proved as the other. Accordingly, I went in and took my seat with my hat on, Jew-like. We did not sit long, before the old gentleman arose, and laboured as hard and nearly as long, on the same subject, as he had done on Sunday morning, and I suppose, with the same effect. He did not forget to mention several times, "I and my Father are one." I wonder what he thinks the Apostle meant by the 8th v. of the iii. of 1 Cor. "Now he that planteth and he that watereth are one." My grandmother may have planted, and I may have watered, are we then the same individual?

The old gentleman on Sunday, mentioned "good Hagar, Abraham's concubine; he did not mention her yesterday; but he repeated several times the 6th v. of the ix. of Isaiah, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." He repeated the 28th and 29th verses of the x. of Hebrews in such a voice, accompanied by such looks and gestures that as he repeated the 29th the last time, I could almost imagine that I was in the neighbourhood of the Inquisition; till I recollected that I was in New-York in America, and thanked God that I was neither in Spain nor Portugal. We know, or believe that, "He that despised Moses' law died without mercy under two or three witnesses," i. e. they were pelted with stones till they died, or chastised in some such mild manner as running them through with a dagger, &c. "The so much sorer punishment," I suppose, has to be contrived by the Holy fathers of the Inquisition!!

To return to "good old Hagar." I have no objection to her being a good woman, but what she or her son Ishmael, has to do with the divinity of Christ, I am at a loss to determine. Or what Samson, or Maharshalahashbaz, or Remaliah's son has to do with it more than "good old Hagar," I cannot see, though I have no objection to their goodness, and hope they are all in heaven long ago.

If, Mr. Editor, you will be so kind as to give your opinion of the 6th v. of ix. of Isaiah, you will oblige a subscriber and reader, though

A STRANGER.

New-York, July 1st, 1825.

Isa. ix. 6, will be considered in a future Number.

NEW WAY OF RAISING THE WIND. CIRCULAR.

Dear Sir—The undersigned have been appointed a committee to invite your attention, and that of the religious community generally, to the following notice, to explain the object, and give a general outline of the plan of the associates.

NOTICE. Books of Subscription to the Capital Stock of the American Fire Insurance Company, will be opened under the direction of the Subscribers, Commissioners appointed by the Board of Directors for that purpose, on Tuesday, the 28th inst., at 18 Wall-street, and will continue open from 10, A. M. until 3 o'clock, P. M.

Five per cent., or five dollars, upon each share, will be required to be paid at the time of subscribing, and a fair and equal distribution of the stock made among the different applicants. The undersigned, in offering this stock to the public, deem it proper to state, that the dividends of the Company, to the stockholders, are in no case to exceed six per cent. per annum, and that the scrip will be issued upon this express condition, the design of the associates being to apply the surplus earnings to benevolent objects.

Commissioners: { *George Suckley, Najah Taylor,*
Stephen D. Beekman, Moses Allen,
Thomas Stokes, Gerard Beekman,
Thomas Purser, Timothy Hutton,
Jeremiah H. Taylor, Alexander C. Jackson.
John H. Hill,

The object of the company, alluded to in the foregoing notice, is to aid religious institutions, by contributions to their funds, to accomplish this, they propose to loan out their capital at the usual rates of interest, on good security, and to pursue the ordinary business of a Fire Insurance Company; and after paying to the stockholders, semi-annually, a dividend of six per cent. per annum, reserving a sufficient surplus to meet contingencies, and defray the necessary expenses of the institution, to divide annually, and pay over the balance to the representatives of the different religious denominations, who may be members of the Board of Directors for the time being, to be by them applied to such Missionary Society or other religious institution, as they, or a majority of them, may be disposed to patronise; the proportion of the fund to be regulated by the amount of business brought into the concern by each denomination: an account of which being kept with strict reference to such division. All business not recognised as belonging to either denomination, to be given to the American Bible or Tract Society. It must be apparent, however, that in order to give effect to the plan, a united effort of Christians, of different denominations, to produce a general distribution of the stock, and an extended patronage of the office, is desirable. Accordingly, the officers and managers have been selected, and are always hereafter to be selected, in equal proportions from the five following denominations, each furnishing their own list of names, viz. The Methodists, Baptists, Episcopalians, Presbyterians, and Reformed Dutch, and are at present as follows:

PRESIDENT,
JOHN ADAMS, Esq., *from the Presbyterians.*

VICE-PRESIDENTS,

GEORGE SUCKLEY, *from the Methodist,*
THOMAS STOKES, :: *Baptist,*
THOMAS GIBBONS, :: *Episcopalian,*
ISAAC HEYER, :: *Reformed Dutch,*

Whose services are to be rendered gratuitously.

The following persons compose the Board of Directors for the present year, viz.

METHODIST.

George Suckley,
James Donaldson,
James Latourette,
Daniel Ayres,
Eliphalet Wheeler,
Stephen D. Beekman,
Francis Hall.

EPISCOPALIAN.

Thomas Gibbons,
David Marsh,
Daniel Mersereau,
John H. Hill,
Jeremiah H. Taylor,
James A. Burtus,
John Stearns, M. D.

BAPTIST.

Thomas Stokes,
Thomas Skelding,
Thomas Purser,
William Colgate,
Elijah Pierson,
James Wilson,
Elijah Lewis.

PRESBYTERIAN.

John Adams,
Moses Allen,
Anson G. Phelps,
Anthony Dey,
Knowles Taylor,
George Zabriskie,
Gilbert S. Mount.

REFORMED DUTCH.

Isaac Heyer,
Gerard Beekman,
Richard Duryee,
Thomas Storm,
Timothy Hutton,
Richard T. Haines,
Alexander C. Jackson.

The charter permits an increase of the Directors to 100 at the next election. The Board have determined to embrace the privilege, and will proceed to make the increase immediately, under the name of "associates of the American Fire Insurance Company," until the period of election.

The Committee think this plan opens the door to the friends of religion, while receiving a fair interest for their money, to be extensively useful, to do good should be the object, and how to accomplish with our means, the *greatest amount* of good, the constant study of every Christian.

The present age, which is so remarkably distinguished for grand projects, and noble enterprises, should find Christians ready to take advantage of the *spirit of the times* to subserve the interests of Christ's kingdom.

The present enterprise is a business effort to produce contributions, to religious objects, and calls for Christian patronage. It is evident the plan is *practicable*. The only question is, "Are there men to be found who are willing to receive but six per cent. for a certain portion of their money, and cast the overplus into the 'Treasury of the Lord?'" If there are, the object is secured, and a permanent and growing fund will be created to be applied to the best of purposes.

The committee cannot but indulge high hopes of its success. They trust the Christian public will

weigh deliberately the claims of this institution to a portion at least of their patronage.

It is very desirable that every person, friendly to the object, should be possessed of *some* of the stock, be the amount ever so small. The books, as will be observed, are to be opened on the 28th of this month, at No. 18 Wall-street.

CORNELIUS HEYER,
HORACE HOLDEN,
G. N. BLEECKER,
JONAS HUMBERT,
JOHN WESTFIELD.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—I have heard a great deal of talking and preaching about the Holy Ghost, and cannot understand the descriptions given on that subject. We read that Jesus Christ was begotten by the Holy Ghost, born of a woman, and that he is the Son of God. I have thought that a ghost is the spirit of a deceased person. Now if it is the spirit of a man, I see no propriety in calling it the holy ghost. If it is the Spirit of God, then God must have died himself. If you will give your opinion on this subject, in the Gospel Herald, you will much oblige one of your subscribers.

P. S. I cannot believe that all mankind were cursed by Adam's eating the forbidden fruit.

A DEIST.

REPLY.

Our correspondent has probably been misled by the improper phraseology of the translation. For Ghost, we should read *Spirit*. God's Spirit must be holy, for God is a holy, good Being. As God is the Author of all beings, we must believe that his Son Jesus Christ was produced, or derived his being from him, the Father. Our correspondent's conclusion, that if Jesus was begotten by God's Spirit, God must have died when Jesus died, is by no means a necessary one. We see no cause for this strange event, as a consequence. How do fathers survive their children? The power which produces, exists independent of that which is produced.

We can give no opinion on this subject, but what we learn from the Scriptures. Jesus Christ is there declared to be "the Son of God. A man approved of God." It is said that "God hath raised him from the dead." There is nothing repugnant to reason in these declarations. Relative to the "miraculous conception" of Christ, as it is called, I see no reason to question it on the ground of impossibility, any more than to question the account of the origin of man upon the earth.

Our correspondent's doubts of the truth of the doctrine of all Adam's posterity being cursed, when he partook of the forbidden fruit, are reasonable. We neither can believe that all mankind were cursed, at that time, and for that cause.

From the (Hartford) Religious Inquirer.

Mr. Editor—Some of your readers are apprized that an American Tract Society has been established, but it is possible that some may be ignorant of the importance of the Society. To such I would

earnestly recommend the perusal of the initiatory speech of the president of the institution, a part of which is the following words, to wit:

"O! that I were more worthy of it, not for my own sake, but for the sake of Him who suffered and died on the Cross of Calvary, to redeem us from the power and *just punishment of sin*."

"Indulge me, before I conclude, with one simple request. It is, that the Publishing Committee would ever bear in mind the high responsibility of their office; and always feel that, as the *eternal destinies of souls* may hang upon their deliberations and doings, no Tract should ever issue from the depository of this Society, which does not contain enough of Divine Truth to guide the ignorant and the inquiring sinner to the path of eternal life."

From the first paragraph, it appears that Christ died on Calvary to save us from the "JUST PUNISHMENT OF SIN," and that for the *sake of Christ*, the President regrets his unworthiness to assist in this object; that is, in saving men from *just punishment*. As the president, however, seems to doubt the ability, or inclination of Christ in effecting this *unjust* object, this Tract Society is loudly called upon to assist in this act of *injustice*, by the consideration, that the eternal destinies of souls may hang upon their doings. If the final state of men depend upon the *doings* of those societies which can patronise sublimated nonsense, I would say, for one, from *such salvation*, "Good Lord deliver us." X.

The Universalist associations in New-York at their late meeting, feeling the inconveniency of travelling a great distance to attend the general Convention, and believing the union, strength, and edification of the societies in their fellowship would be promoted by a division of New-York from New-England, formed a *State Convention*, which is denominated THE UNIVERSALIST CONVENTION OF THE STATE OF NEW-YORK. Thus, in the space of a few years, by the good hand of God upon us, we have lengthened our cords and strengthened our stakes, till, from a little company, we have increased to a great multitude. *Ibid.*

+ NEW PUBLICATION.

A paper entitled the CANDID EXAMINER, has made its appearance at Montrose, (Pa.) edited by our brother in the faith, C. R. Marsh. We would hope that the liberal souls of Pennsylvania may encourage this publication, and thereby verify the saying, "The liberal soul shall be made fat."

The Conditions of this Paper are
ONE DOLLAR PAID IN ADVANCE.

Persons living in distant towns, if they will appoint an agent, by forwarding \$5, he can receive 6 papers; and in the same ratio for a greater number.

Just published, and for sale at this Office, a Sermon preached in the State Prison, in the city of New-York, by Nehemiah Dodge. Price One Shilling.

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Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI. NEW-YORK, SATURDAY, JULY 30, 1825. NO. 6.

From the (Boston) Universalist Magazine.

The following letters are extracted from the "Monthly Repository," an European publication. As we are anxious to preserve every thing which throws light upon the history of Mr. Winchester, we give them to our readers.

Paternoster-Row, Spitalfields, Jan. 10, 1823.

Sir—Some particulars have lately come into my possession relative to the intercourse between the late Dr. Priestley and the Parson Elhanan Winchester in America, and I beg leave to offer them as deserving to be recorded in the Monthly Repository. In conversation with a respected friend, I remarked that I was informed from undoubted authority, that the late Mr. Winchester, the Universalist, though a Trinitarian, was a most liberal Christian, and possessed a truly Catholic spirit, which he evinced by his friendly conduct towards Dr. Priestley in America, after the Dr. had been expelled from his native land, by those whose intolerant spirit could not bear the freedom and energy with which that great man advocated the cause of truth and unalloyed Christianity. Wishing to possess a correct statement of the particulars, I requested my sister, who resided at that time in Philadelphia, to furnish me with any that fell within her knowledge, which she kindly and readily did in a letter from which I have made the following extracts, and which places both of those eminent characters in an estimable light.

SAML. HART.

Exeter, Dec. 10, 1822.

Dear Brother,

It is now near five and twenty years since I was in America, having sailed therefrom for England in the spring of 1798, and in the lapse of a quarter of a century many circumstances have faded from my mind: at your request, however, I will with cheerfulness endeavour to call back to remembrance the occurrences of those long-departed days. It is ever a pleasure to me to reflect on the character of the late Mr. Winchester, in which was combined uniformity of Christian conduct and deportment with great urbanity and benevolence of heart; and what renders his memory peculiarly estimable to me, was that artlessness of manners, singularly his own, and an unaffected liberality which he manifested towards Dr. Priestley the first winter the Doctor came down to Philadelphia to preach, and for which I was quite unprepared.

I believe that Dr. Priestley's and Mr. Winchester's being first made known to each other arose from the following circumstance: when the Doctor was coming to Philadelphia, in the autumn of 1795 or 6, I think, to deliver his first course of Lectures,

(afterwards printed,) the Unitarians of Philadelphia, who were lately from England, set on foot and concluded a negotiation with the Universalists for the use, on Sunday forenoons, of a place of worship then building by them in Lombard-street, wherein Dr. Priestley might preach.

The four walls were raised and the roof on, but the internal fittings up had not been commenced: however our friends made an advance of some hundreds of dollars, and employed great activity and energy, so that very soon the house was completely benched and a pulpit erected, and though not quite finished, it was opened for divine service. The congregations that attended were so numerous that the house could not contain them, so that as many were obliged to stand as sit, and even the doorways were crowded with people. Mr. Vice-President Adams was among the regular attendants, and to the best of my recollection, Mr. Winchester was never absent, and he constantly gave out the hymns when that excellent man Dr. Priestley did not read them himself.

On the floor, directly in front of the pulpit, and close to it, was placed a long seat, with back and arms, and a table before it: on this seat which was generally occupied by elderly men, members of the Universalist society, Mr. Winchester would take his place, unless he went into the pulpit with the Doctor, it being large enough to hold several: this I need not say was a strong mark of friendly-heartedness and liberality, and, in fact, gave umbrage, together with his acting as the Doctor's clerk, to some of his own people, many of whom were Antinomians. Well, thus did Mr. Winchester use to sit, placing himself so as to have the eye constantly directed to the preacher, the attention riveted to the subject, and a face beaming with heavenly love.

At the close of the discourse, Dr. Priestley gave notice that on the Sunday following, he intended to preach directly on the person of Christ, explaining the Unitarian's view of the subject, and that the Lord's Supper would be celebrated at the conclusion of that service: this intimation produced a sensation indeed, among the Philadelphians; they were puzzled, not being able to conceive what Unitarians or Deists, as they termed them, had to do with it. One exclaims with surprise, They receive the Lord's Supper! Another, What have they to do with Christ? Whilst others asserted, They do not believe in Christ, they are Deists. The idea was, that an Unitarian and a Deist meant, on the whole, the same thing: so concluding the former to belong as little to Christ as the latter, it naturally enough followed, in their way of reasoning, that Unitarians

not being Christians, it was truly absurd for them to commemorate the death of Christ by receiving the Lord's Supper: however, the Unitarians were glad to assemble round the table of their Lord, especially with such a ministering servant of their profession; and I greatly mistake if Mr. Winchester did not give an indisputable and unambiguous testimony of Christian love and forbearance in partaking with them; unhappily too, as by so doing he increased the offence before given to some of his more rigid adherents in his friendly demeanour to Dr. Priestley. Afternoons and evenings Mr. Winchester resumed his ministerial labours in his own pulpit, and afternoons Dr. Priestley was as attentive a hearer as in the morning he had been an excellent speaker.

On the same day that Dr. Priestley gave out his next Sunday's subject to be Unitarianism; after their own service it was notified that Mr. Winchester would, by desire, on that evening, defend the doctrine of the Trinity. He did preach about it to the dissatisfaction of many of his friends, and many more thought he had been peculiarly unhappy that evening in wielding the weapons of Trinitarianism. His general preaching was on the love of God, earnestly endeavouring to persuade men to obedience to the laws of their Heavenly Father, on account of his great love and goodness to them. He himself appeared to be deeply imbued with the principle of gratitude: he was very fond of psalmody, and used to delight in pacing his room for a long time together, singing the following hymn:

This God is the God we adore,
Our faithful unchangeable friend;
Whose love is as great as his power,
And neither knows measure nor end.
'Tis He is the first and the last,
Whose hand shall conduct us safe home;
We'll praise him for all that is past,
And trust him for all that's to come.

Your affectionate Sister,

SARAH HART.

FOR THE GOSPEL HERALD.

An illustration of the general, and great advantages of believing in the doctrine of the universal, and eternal happiness of the souls of all the human family.

The heart of benevolence, the tongue of eloquence, the pen of genius, the diction of deep research, and profound wisdom, have been employed to illustrate and recommend the divine, and consolatory doctrine of the salvation of the whole of human souls, upon arguments drawn from an exposition of the Christian Scriptures, and no doubt but what an appropriate effect has been produced. I do not, however, recollect ever to have seen any arguments advanced in support of *this* doctrine, deduced from a consideration of the *great* and *general* advantages to be derived to man from its belief. Yet, to use the language of Addison, while treating of the immortality of the soul, I consider the belief and establishment of *this* precious doctrine, "the basis of morality, and the source of all the pleasing hopes, and secret joys, that can arise in the heart of a reasonable crea-

ture." Indeed, the belief of the immortality of the soul, does not afford much ground for comfort, unless it is associated with that of the *certain* salvation of *this* immortal soul; but is the source of much *fear* and *misery* to most people, and it causes many to wish for, and often to believe in, the doctrine of *annihilation*; and others in that of *materialism*. I, therefore, with the *most* religious solicitude, and a warm wish to do my fellow-creatures good, invite attention to the following remarks, which I make with the *purest* love to them. For, *homo sum et humani a me nil alienum futo*. I am a man, and nothing which relates to man can be foreign to my bosom.

If any who may read these arguments, which I have written in support of the heavenly doctrine of *Universal Salvation*, drawn from the great advantages of believing it, shall receive as much pleasure therefrom, as I did while writing them, I shall be more than rewarded.

The foundations of the several arguments I use, to support my assumption of this divine and consolatory doctrine, are the following:

1. The reasonableness of the doctrine, drawn from a consideration of the *goodness, wisdom, and power* of God.

2. The piety of the doctrine.

3. The cogentiality of the doctrine to the best feelings of the soul.

4. The religious and moral advantages of such a belief.

5. The civil advantages of the doctrine.

First. Of the *reasonableness* of the doctrine of *Universal Salvation*. What the light of the *sun* is to the eyes, and the eyes are to the *understanding* of man in a natural point of view, the *divine scripture* is to the *understanding*, and the understanding to *reason*. When the eyes discern objects plainly, they present them to the understanding in their true colours, shapes, and qualities, and they are disposed of accordingly. So when the understanding can discover moral objects plainly, it presents them to the reason in their true features and qualities, and reason will approve or disapprove of them according to the truth or falsity, or the agreeableness or disagreeableness of the view. Now the subject of moral information, under present review, is, whether it is true or not true, that God Almighty will make *all* human souls *eternally* happy in their next state of existence. The ground of argument assumed, is, that he *will*. It will be granted by *all* persons of common understanding, that *all* the information man has, either of God, or his will respecting the human family, is derived from the divine scripture which he has communicated, and that they have no other way of understanding it but by the exercise of their reason—no information would be of the least use to man without reason. The understanding then being the eye of the soul, by the light of the scripture it discovers an object, the *salvation of all souls*, and it presents to reason, "God our Saviour," *all good*, and reason informs, that a being who is *all good* will consult and secure the happiness of *all* other beings that he has

brought into existence, if he can. The understanding represents to reason, the divine being *all-wise*, and reason informs, that an *all-wise* being can devise a way to save all souls, in accordance with the dictates of his goodness. The understanding presents God *all-powerful*, and reason informs that an *all-powerful* being can execute any work that his *goodness* suggested and his *wisdom* devised. Therefore, the analogical conclusion of this reason, is, that all souls will be made *eternally* happy in their next, or a future state of existence.

To justify this conclusion, the understanding refers to the information which the divine scriptures furnish of the *goodness* of God in the formation, and preservation of man, and the bestowment of mental and corporeal comforts, in the display of the interposition of Jesus, the forgiveness of sins, and promise of great glory in the next state of being. Of his *power* in the formation of the universe of celestial and terrestrial worlds, and of his *wisdom*, in the arrangement and harmonious movement of all objects animate and inanimate. When the understanding presents to the reason the truth as recorded on the face of its sun, the scripture, that "God will have all men to be saved," reason informs, that the will of an *Almighty* Being shall be accomplished—that it is logically true, that a *cause* will produce an appropriate *effect*—that the cause, which is the *will* of an *all-powerful* God, must produce its effect, as certain as fire will consume—and the effect to be produced is the *eternal happiness* of all souls.

Secondly. Of the piety of the doctrine of *Universal Salvation*. Our Lord and Saviour Jesus Christ said, while on earth, that, "This is life eternal, that they [the people] should know thee, the only true God, and Jesus Christ;" and every man will acknowledge, that the phrase life, which occurs in the New Testament, when it applies to the soul, means happiness, while associated with the body or out of it. The true meaning, then, is to know God aright, is to be happy. It is evident, however, that none can be happy unless they love God, neither in this life nor in the life to come, and it is equally evident, that none can love him, unless he is revealed to them as a God of love, and *fully* believe that he loves them, and not only them, but *all* their fellow-creatures also.

If this is true reasoning, it is easy to be seen that the belief of the doctrine of *universal* love, and the *Universal Salvation* of all souls, has a tendency to create and promote, in the souls of all such believers, *true piety*, or love to God; while the contrary doctrine of a *partial* salvation, or an uncertain one, has a tendency to obscure the *true*, and interesting character of God, and to make men have unhappy feelings, and hard thoughts of him, and to bury their talents in the earth.

Thirdly. Of the congeniality of the belief of the doctrine of the Salvation of *all* Men, with the best feelings of the soul. The best feelings of the soul of man are *benevolence* and *humanity*, and these feelings are approved of by God himself, who has enjoined on man their cultivation

as being calculated to promote individual, and public happiness. Now by a reference to the dictates of the *benevolence* of the soul it will be found, that nothing less than the *eternal* happiness of *all* souls will satisfy it; such is the extent of its affectionate embrace. And also if we refer to the dictates of *humanity*, we will discover that the present, and *eternal* happiness of all our fellow-creatures are wished for, as well of the unworthy as those of the worthy and deserving.

Perhaps there are no persons on earth, who would not make *every* one of their fellow-creatures completely happy if they had the power so to do; such would be the result of the small remains of that Divine benevolence which dwells in the human soul. Nor is there perhaps on earth, one person among the most *depraved*, *turbulent* and *vindictive*, who could, or would allow any of their fellow-creatures to suffer *greatly*, and *eternally*, on their own account if they could prevent it, though the sufferer might be their enemy, but they would hold out the hand of forgiveness and help; such would be the result of the finest and best feelings of the soul, of *humanity*, of *mercy*. If then the *worst* of men could not withstand the Divine influence of humanity, in reference to the sufferings of an enemy, surely the best could not witness unmoved, and without pity, the *eternal* sufferings of their friends, of their children! Now God is not only better than the best of men, but he is *benevolence* and *mercy*, abstractly considered. "*God is love*;" and the souls of the whole human family are his children. Hence we see that the doctrine of the salvation of *all* souls is congenial with the dictates of benevolence and humanity, and that the contrary doctrine of the *eternal* misery of some, is repugnant to both of those best of feelings of the soul, those *relics* of its divinity, and in the exercise of which only, man can imitate his holy Parent.

Fourthly. Of the moral and religious advantages of the belief of the doctrine of *Universal Salvation*. Whatever doctrine represents God in the most amiable and loving character, will have the greatest tendency to cause man to love; and of course to imitate him; hence the divine Scriptures are full of representations of the Divine *benevolence* for the imitation of man. Now whatever causes man to love God, will cause him to love his brother also, his fellow man. The scripture says "How can we love God whom we have not seen, if we do not love our brother whom we have seen?" Implying, that if we do love God, we will of course love our brother. From hence it is evident, whatever doctrine produces in man the most love to God, will produce the most to man, of course, the most attention to those moral and religious duties which man owes to man.

If the doctrine of *universal* salvation, represents God to be good to *all* mankind, those who love him will imitate him in the exercise of goodness to *all*. If the doctrine of *universal* salvation represents God to be merciful to *all* mankind, those who love him, will imitate him in the exercise of mercy to *all*. If the doctrine represents God to be just to *all*

mankind, (not unjust in saving some, and damning others,) those who love him will imitate him in the exercise of *justice to all*. The exercise of universal morality that springs from the principle of love to God and man, comprehends the whole duties of religion, so that the doctrine of the salvation of *all* souls, has a tendency to promote morality and religion. It will prevent men from doing harm, and induce them to do good. The contrary doctrine, however, of a partial, or uncertain salvation of men, has the effect to produce immorality and crime. Almost every person who is an enemy to any one, whom he intends to harm, is willing to believe, and generally does believe that God takes side with them, and is the enemy of the intended victim. Therefore, they feel the more willing to do an injury, and in many cases conceit that they are doing God service, while injuring their fellow men. Such, therefore, act towards their brethren contrary to goodness, to mercy and justice, calculating that the injured brother will be sent to hell; while they will get to heaven, and see each other no more. But if *all* mankind *fully* believe that *all* their fellow-creatures were *equally* interested in the love of God, in his *goodness, mercy, and justice*, and would most certainly be eternally happy, and associate with each other in their next state of existence, and know each other, and love each other, how could they willingly act towards each, in this world, wickedly, unmercifully, or unjustly? They could not, they would not.

Again, that disposition of soul called *piety*, which interests the heart to attend cheerfully to the will of God, which enables man to do good, to bear burdens, and to make sacrifices in reference to his will, is produced from a belief of his *great love* to man. If, says Jesus, *any man love me he will keep my commandments*. And this love springs from the belief that God loves *all*, and will have *all* to be saved, and that Christ *gave himself a ransom for all*.

Fifthly. Of the civil advantages of the doctrine. At the time of the formation of man, God said that it was not good for him to be alone, he made him an help-meet, and the association was calculated to produce reciprocal happiness; and so it is now with all mankind, in proportion to the reciprocity of love. Hence our Saviour said, Do unto others, as you would they should do to you. Be good to *all*, be merciful to *all*, and be just to *all*—love *all*, imitate the impartial love of God. This every believer in the doctrine of the universal love of God, and universal salvation of man, will endeavour to attend to, and will attend to it from choice; but those who believe that God hates some, will hate those whom they may think he hates, and injure them also, if their feelings or interest lead them to it. Would one of the disciples of our Lord have said, "Master, we saw one casting out devils in thy name, and he followeth not us and we forbade him, *because* he followeth not us?" Or at another time, would they have asked the Saviour, if they should command fire to come down from heaven and consume men, if they had fully believed that the Saviour loved those

people, as well as he did them? If these disciples and many others since, fully believed that whosoever should offend one of these little ones who believed on Jesus, had *better* have a millstone hung about their necks and be cast into the sea, would they have offended them, as they have done, and now do? Would any offend a believer in the universal doctrine, who may be said to be a true believer in the Saviour of *all men*? No.

If the apostle Paul had believed that the Christians whom he so violently persecuted, were the objects of God's love, and would be the glorified companions of his love, in the next state of existence, would he have persecuted them as he did? Would Paul in his turn have been so often persecuted, and at length put to death, for his love to, and his faith in the Redeemer, if his persecutors had fully believed that God was no respecter of persons? Would the wicked Emperor of Rome, *Nero*, fifty-five years after Christ, have laid to the charge of the Christians the burning of Rome, and put so many thousands of them to death, if he had believed that these Christians would certainly be his happy and beautiful associates in those Elysian regions, to which men's hopes aspire? No! Would the Christians, in the reign of Constantine the great, have been so fond of destroying so many thousands of the Pagans, if they had believed that these Pagans had mansions assigned them in the heavenly kingdom, as well as for themselves? I think not. Would the kings and governors of the Christian powers, at different times, have destroyed so many millions of the Jews, if they believed that God was the friend and Saviour of the Jews, as well as of the Christians and Gentiles? Would the popes of the Roman church, at different times, have sent out their bulls against their fellow-creatures, and destroyed such vast numbers of them with fire and sword, for professing to believe, and interpret the will of God respecting themselves, according to the best of their knowledge of the Scriptures, if they had believed that Christ would save all souls, let them believe what they might, and that souls were not saved by their belief, but by God? Would John Calvin, one of the Protestant reformers, have put any one to death for believing differently from himself, if he had believed that it was the will of God to have all men to be saved, and come to the knowledge of the truth, and that Christ had given himself a ransom for all? Surely not. Would the Roman Catholics in France and England, at different times, put to death so many thousands of *Protestants*, and many women and children; if they had believed that God loved those Protestants as well as he did them, and that they were as sure of heaven? Or would the Protestants have acted the same bloody tragedy a few years afterwards? No: they would not, had they believed that God loved them, and that he would receive their souls into his heavenly kingdom, to be the glorified and loving companions of their murderers.

Mankind would not only have been innocent of the crime of shedding so much blood, and of causing so much misery to each other, from religious

considerations, had they believed in the heavenly doctrine of Universal Salvation, but they would not have injured each other as they have done from other motives. Would any person willingly, and maliciously wound the feelings of a fellow-creature, if he believed all would be saved? Would any person injure the reputation of any, if he believed that God was their friend, and would vindicate their cause? Would detraction and slander, the scorpions of the earth, be let loose, if *all* men believed that they were joint heirs of eternal glory? Would the cruelty and injustice of man torment his fellows, if all believed that they were brethren, and God was their common Father? Would one person cheat and ruin another, would they enslave and oppress each other, would they beat and murder each other, if they fully believed that they should associate with each other in great glory? No, they would not, they could not; but they would feel more love for, and act more tenderly towards each other, than the most affectionate natural brothers or sisters ever did.

It is not, however, contended that *all* or any of such believers would feel or act perfectly right, in *all* points towards each other; it is conceded that under the influence of any belief, man will feel and act *wrong*, while associated with the flesh; but the belief of his eternal redemption has great tendency to enable him to act above his earthly propensities, and to bear with the faults, and pity the frailties of his brethren, to make men bear each other's burdens, and so fulfil the law of love. Those who believe that "God is love," and will make all men *eternally* happy, believe that he made man subject to vanity, not wantonly, but in hope of redemption; and that the hope which is predicated on the Scriptures will be realized. While associated with the body, man will be, in some measure, under the influence of this *carнал* mind, which is *enmity* to the law of God, still they believe that they shall be delivered from this body of sin and death, be made *holy*, and of course *eternally* happy.

Now if all mankind believed this, and felt this, would slaughtering armies go forth to destroy their fellow-creatures? No: war, bloodshed and carnage would cease, and harmony, love and universal peace would reign on earth amongst men. I fully believe, that if ever that millenium state of righteousness and peace, which is looked for, takes place on earth, it will be when *all* mankind believe that God our Saviour will bring all souls to a state of holiness and eternal happiness.

Sixthly. Of the private and individual advantages of the belief of the doctrine of Universal Salvation, in life, and in death. Although the Almighty thought proper to drive our first parents out of the garden of Eden, to prevent their return, and to curse the ground for their sake, still he loved man, for he is love; yet man believes that he is hated of God, and that God is his enemy, and always will be, unless he suffers, or does something to reconcile God to him. To do away this false belief and unhappy feeling from man, the blessed God formerly proclaimed to man, that he did not hate him, but

loved him, and forgave his sins and transgressions. Still, however, men generally believed that God hated them, was angry with them, of course they feared and were tormented. At length God was manifested in Christ, reconciling the world (the people) *unto himself*, by not imputing their trespasses unto them, and by making such an extraordinary display of his love to them, by giving his only Son, to die on the cross, that whosoever believed on him should not perish. He committed the words, or information, of reconciliation to the apostles, who did not fail to beseech men to be reconciled to God, by believing he loved them. Now had all the succeeding propagators of the Gospel of the grace of God, represented God our Saviour in his true and loving character, as the apostles did, told the people that God was never irreconciled to them, but always loved man, and always would, and to convince man that he did love him, he manifested himself in Christ, to reconcile man to him—had all the preachers of the Gospel declared this, it would indeed have been glad tidings of great joy to *all* people; and all people would have shared in the blessing. But the contrary course has been pursued generally, by the popes of Rome, and all their adherents to this day. They have represented the Almighty as the enemy of all men, except those who obtained and secured his favour by their own belief, or by their own actions; or that he has made a selection of a part of mankind before they came into existence, whom he was determined to love and make eternally happy, without any regard to their merits, and that he made the residue to be eternally miserable.

Now every one must know that these representations of the character and determination of God, have had an injurious effect on mankind. When the child grows to the age of moral reflection, he is induced by representations from the press, from the pulpit, and from conversation, to view his Maker as an enemy, and conscious of having violated God's law, which extends its requisitions to the thoughts of the heart, he then, as a natural consequence, hates God. The result of such a feeling is, that he is indifferent about knowing the will of the Almighty, for he believes that he cannot do it, and he buries his talent in the earth, or spends his substance in riotous living and searches for pleasure among swine. He is unhappy for he is afraid of God. Should he believe, however, that he is destined by God's decree to eternal misery, he becomes desperate; but should he believe he is one of the *elect*, he too frequently becomes an arrogant sinner, believing he will not suffer for his crimes in *this* life, nor in the life to come. Those who believe God to be their enemy, generally believe that all the misfortunes which they meet with in life, are the results of his anger; much of the benevolence common to man is extinguished by the influence of fear and hatred to God, and by Pharisaic presumption. The finest feelings of the soul are curbed—the exercise of laudable ambition is prevented, and genius is nipped in its bud. Not believing that God will forgive him, man will not forgive his

neighbour. Thus in general mankind live in fear and hatred of God, and each other, indulging in crimes, and suffering misery in this life, and are in dreadful bondage to the fear of death, which they believe will introduce their souls to eternal torments in a hell of fire and brimstone. Although some people have no fear of going to hell themselves, yet the fear that some of their children, or others whom they love tenderly will suffer, which makes them as miserable as if they feared for themselves. Hence sickness of children, fills the parent, who does not believe in *Universal Salvation*, with great misery. O! says such, if my child should die, poor creature, it may go to Hell! This feeling is the torment of the human heart,—but the misery is augmented when parents contemplate the scene of the judgment of an assembled world, and behold their children trembling on the left hand of the stern Judge, to hear their dreadful doom pronounced, consigning them to interminable fire! This has made many a worthy man and woman go down to the grave in great sorrow. These fearful expectations are calculated to make parents often wish their children annihilated, and to cause them to be careless about their education, supposing that all their attention towards the improvement of their minds may be of no account, and that they are likely to be lost to them eternally. But if parents believed that themselves and children were to be eternally happy together, and know and love each other, in a better world, what encouragements would they have to improve the minds of their offspring, knowing that all the cultivation of mind, which their children would receive here, would not be lost, but would increase their felicity. What pleasure would they have in raising them, and with how much more resignation could they give them up to God their Divine Father, who would present them again, adorned with angelic beauty! The fear of death is needful to give sanction to penal laws for individual security and to preserve life, but this fear is only tormenting, when the fear of hell is superadded; and those who obscure the true character of God, and exhibit a terrific one, are amenable for all the misery produced thereby. O that the true character of *God our Saviour* should thus be hid from poor suffering man!

The subject of the great advantages to be derived to man from believing the doctrine of *Universal Salvation*, is so momentous, that I cannot attempt to note the half of its divine beauties; yet hope to see it investigated thoroughly and exhibited in all its divine charms, and to know that it is embraced by all people, and then shall I know all will be happy. Even so Lord Jesus, Amen.

D. G.

Union District, (S. C.) May 27, 1825.

Note—The writer of the above communication says, he has preached twenty-seven years, and until recently has been of the Baptist persuasion; but is now a believer and preacher of the salvation of *all* men. To such an one it is not improper to say, Now thou art converted, strengthen thy brethren.

ED.

From the (Hartford) Religious Inquirer.
PRACTICAL GODLINESS.

After all that has been said concerning creeds and professions of faith, after the long controversies about orthodoxy and heterodoxy, after all the blood and fire and murder of persecution, christianity is merely a splendid and illusive dream, unless it free the heart from the dominion of bad passions, or the indulgence of evil thoughts, and make the life holy, harmless, and full of active benevolence. When this is the case, when your heart testifies to the purifying influence of religion, and your life shows that the commands of God are not grievous, should every church on earth exclude you from its communion, and every professing christian denominate you a heretic, an infidel, a reprobate, you may know that you are a disciple of Jesus, that God is your witness, and that your record is in the heavens. Under such trials, you can solace your desponding heart with the counsel of your Master, and remember you but drink of his cup and share in his reproach. *Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven.* But should your heart be cold and your life immoral, and you disposed to exclude from the protection of God all who would not acknowledge the correctness of your faith, or worship your Diana, though every church on earth might receive you with open arms, and consider you orthodox and evangelical in the best sense of the terms, you would be a poor grace-hardened wretch, in the gall of bitterness and in the bonds of iniquity. Should troubles thicken and calamities fall upon you, the appellations orthodox and evangelical would not sustain your fainting heart, nor prevent the viper conscience from gnawing your soul.

We hence discover that godliness is profitable in all seasons, and that the testimony of an approving heart is better than the plaudits of an assembled world. Pure religion, which lives in the soul as sun-light in the sky; guards the young, the rich, and healthful against intemperate calculations for the future, warns them of the short and precarious continuance of present enjoyments, and makes them estimate their possessions, not according to their number or richness, but according to the use they have made of them. Christians of this stamp "date not the life which they have run, by the mean reckoning of the hours and days, which they have breathed. A life spent worthily should be measured by a nobler line, by deeds, not years. Though sinking in decrepit age, he prematurely falls, whose memory records no benefit conferred by him on man. They only have lived long, who have lived virtuously." But they, who declaim about godliness without giving hand or heart for its promotion, who rail against others more righteous than themselves, and who claim all the learning and religion on earth, are the greatest detriment to the cause of virtue, and worse members of the community than

robbers, assassins and cut-throats, as their sanctionious conduct has furnished the motive, the mask, and the impunity of guilt. Did christianity give no stronger evidence of its heavenly original than the conduct of such people; it should be consigned to eternal night and oblivion as the heaviest scourge that has ever darkened or desolated the earth. But we bless the Father of lights that his revelation is not of this hypocritical and exclusive cast, but that it is fitted to sweeten the temper, expand the intellect and assimilate man to his Creator; and that all, who have felt the power of divine love on their hearts, exhibit its benign, its ennobling influence in their constant and joyful practice of godliness. It is equally apparent that the haughty, those who trust in themselves that they are righteous and despise others, are totally unwilling to submit to gospel discipline, though they claim to be the only saints on earth, the peculiar favourites of God. Such people as they, are ever ready to persecute Christ's true followers, would be just as eager to put him to death, as the chief priests and elders, were he now on earth, for they are exasperated by goodness, as it manifests their character in strong contrast.

From the (Portland) Christian Intelligencer.

ORIGINAL ANECDOTE.

When the venerable Murray resided and preached in Boston, a young man from the interior of Massachusetts, went into that town to establish himself in business. On leaving the paternal mansion, the father who was a rigid Calvinistic Baptist, was above all things very particular in charging his son to beware of that *dreadful Murray*, and his more *dreadful doctrine*. Dr. Stillman was a great favourite of the father, though it seems he was not sufficiently acquainted with him to recognise his person. On *his* meeting, he charged the son to attend, and in *his* sentiments, to have implicit confidence; adding, "Go not near that Murray, on peril of your soul's eternal destruction; for his doctrine is the snare of satan."

When a person is prohibited in that which he sees free to others, a greater desire is generally created by the very prohibition, to know what the "forbidden fruit" can be. It was so with this young man. For some time he remembered and rigidly regarded the paternal injunction; but his curiosity increasing, the more he thought upon the subject, and considering "himself sage," he at length ventured to hear Mr. Murray deliver a Lecture. The young man was much disappointed. He had expected, according to the assurance of his father, to hear every thing *bad*; but nothing fell from the lips of the venerable speaker which was not, on the contrary, *very good*. So agreeable was his disappointment, that he renewed his attendance on Mr. Murray's meeting; till at length he became a believer in the final restoration, and joined Mr. Murray's society.

The father, hearing of his son's alteration in his views, harnessed his horse with all possible haste, and drove, like Jehu, into town. It was of a Satur-

day night that he arrived, and he hastened to accuse his son of infidelity, and to warn him of his eternal danger. After considerable conversation, upon the subject of doctrines, which had the effect to make the enraged father a little more conciliatory, it was agreed, on the morning of the Sabbath, that the father should attend the *son's* meeting in the *forenoon*; and in the *afternoon*, the son should attend his *father's*. The son's meeting was Mr. Murray's, and the father's Dr. Stillman's. Accordingly, at the proper time, they both set out for Mr. M.'s place of worship: but, as the father was a stranger in town, the son succeeded in conducting him to Dr. Stillman's meeting, which, the former supposed all the while, to be Mr. Murray's. On returning from meeting, the young man inquired: "Well, Sir, how did you like my minister?" "O," said the father, "*he was most abominable; there was not a word of truth in all he said;—Don't, I conjure you, go there again!*"

According to agreement, the son was to accompany the father in the afternoon. "Now," said the old man, "we shall hear something from *Stillman*, by which I pray you may be benefited." The son conducted him to Mr. Murray's meeting. The father, supposing Mr. M. to be Dr. S. swallowed every word most eagerly, occasionally calling the attention of his son, to the animating speaker. After their return, the old man was again interrogated—"How did you like the discourse?" "*Most excellently,*" said the father. "*That is what I call the truth, the bread of life. If you would be wise, my son, attend where we attended this afternoon, and believe the doctrine there preached—but beware of the doctrine of Universal Salvation; it will ruin your soul.*"

The son smiled at the prejudices of his father, saying, "How totally does prejudice blind us! This day, my parent, 'I have caught you with guile.' The sermon you heard in the morning, and which you so much abominated, was not delivered, as you supposed, by 'that dreadful Murray,' but by your idol Stillman. He it was, whom you have just charged me to avoid. And he, who preached this afternoon, whose doctrine you so eagerly swallowed, and so zealously extolled, was that very Mr. Murray, whom you so much despised. Henceforth, let us learn to abate the violence of our prejudices, and to condemn no man or his sentiments unheard."

The above anecdote very happily illustrates the force of ungenerous prejudices, and it is hoped that its practical tendency may not be lost.

FRENCH PROPHETS.

The French prophets first appeared in Dauphiny and Vivarais, in 1688, amounting to five or six hundred protestants of both sexes. Thousands of all ranks and conditions of life, soon became inspired; but the major part of them were *boys and girls*, from six or seven, to twenty years old. They had fits of trembling and fainting, would stretch forth their limbs, and stagger about till they fell. Sometimes they beat themselves with their hands, or lay

upon the floor or ground with their eyes shut, and to appearance, were in great agony. Coming to themselves, they uttered all which their disturbed imagination had conceived; that they had seen the regions of the invisible world and all its inhabitants; the different mansions of the righteous and the wicked. When they were about to receive the spirit of prophecy, they fell down, crying out for mercy, not only at meetings, but even at home. Their assemblies consisted of not less than four or five hundred, and sometimes, of as many thousand persons. Their cries were, "*Amend your lives; repent ye; the end of all things is at hand.*" They cried for mercy on themselves; but their imprecations against the Pope and his adherents, predicting destruction to their opposers, and all which they said and did, excited in the multitude, reverence and awe.

In 1706, three or four of the prophets went *in the spirit* to England, which spread in the same manner as in France, till the sect in London and its vicinity amounted to about three hundred; and they had given no less than four hundred prophetic warnings. They proclaimed the near approach of the kingdom of God, and the prevalence of righteousness about to commence. They professed to announce the grand Jubilee, the acceptable year of the Lord; and the accomplishment of those various scriptures, concerning the New Jerusalem, the first resurrection, &c. and asserted that this great change would be accomplished by spiritual arms only, proceeding from the mouths of those who should be inspired; and that this was their message would be proved by judgments from heaven on the wicked. That the exterminating angel would be sent forth to root up the tares; the works of men should be destroyed, and there remain but one Lord, one faith, one people and one heart in the world: all of which was to be fulfilled in three years. They also pretended to the gifts of languages, of discerning the intents of the heart, the gift of ministration, of conveying the same spirit to others by the laying on of hands. To prove they were really inspired, those consummate fanatics or pretended prophets boldly alleged their perfect joy in the Holy Ghost, and the unspeakable satisfaction they received in prayer and supplication.

Ibid.

TRACTS! TRACTS! TRACTS!!!

Yesterday, July 7th, we had a heavy fall of rain at Utica, and the doors and windows were shut to prevent the ingress of the storm. To-day, the clouds being dispersed, and our house open for ventilation, in flew a tract at the front, and immediately after, one entered by the rear! Mercy! cried I, has there been a shower of tracts! Seizing one of them I soon became satisfied, that it could not have fallen from the clouds; for it was too foul to be of heavenly origin. In a moment I recollected the establishment of an American tract society, which might be the cause of such an overflow in the market; that the venders, baffled to obtain a penny, might offer them gratis, and even intrude them on the inhabitants for the love of God and good of souls.

These tracts contain any thing and every thing but common sense and the religion of Jesus. They answer in general to the description given in the circular, issued by the committee of the aforesaid society; for none can read them without being fully persuaded, that *total depravity* lay at the origin of the whole concern. Alas! said I, is this the country of boasted liberty, where a man cannot breathe the wholesome air of heaven, without having pestilential tracts thrown in at his doors and windows, so highly flavoured of brimstone, that one accustomed to estimate things according to appearances, would suppose they had been thrown up by some volcanic eruption. *Universalist.*

"PROVIDENTIAL.

"The frame of a Unitarian Meeting House was raised in Northampton, Mass. on the 26th of June, and blown down the same day!"—*W. Recorder.*

From the New-York Telescope, we learn that an orthodox Meeting-house in Stockbridge, Mass. has recently been consumed by fire. This was **PROVIDENTIAL!**

During the session of the Legislature a class of fanatical clergy got up no less than *thirty-three* petitions, to prevent travelling on Sunday, but their sickly efforts were all completely defeated. This was also **PROVIDENTIAL!**

Last year, prompted by the same overheated zeal, Secretary Yates, issued his bull, for the introduction of fanatical tracts into common schools; but the committee appointed by the Legislature to investigate the subject, pronounced the whole procedure an **ASSUMED AUTHORITY**, for which the Secretary was justly **CENSURED**. This wily scheme also failed. And this too was **PROVIDENTIAL!**

The Presbyterians are now making desperate efforts to obtain a national establishment, but their overstrainings will excite an overwhelming opposition in the patriotic hearts of all true American freemen, which will crown their unhallowed and tyrannical efforts with shame, and this will be still further **PROVIDENTIAL.** *Universalist.*

NOTICE.

The Subscriber will bind the Fifth Volume of the Gospel Herald, in leather backs and corners, and letter the backs, for twenty-five cents per volume. The books can be left at 13 Spring-street, or 83 Cross-street.

WILLIAM F. MURPHY.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, AUGUST 13, 1825.

NO. 7.

REMARKS

ON ISAIAH ix. 6.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Agreeably to promise, in our Fifth Number, we now offer a comment on Isa. ix. 6. It has been taken for granted by the religious world, that the Inimitable Sovereign of all worlds, the great God of the universe, is the *"child born;"* the *"son given."* We appeal to the understanding of the reader, whether his mind can conceive of a stronger and more unequivocal figure denoting a *beginning*, or a *change*, than that of being *born*? Has God had a beginning within a few centuries past? Was God born of a *woman*? The result, on the one hand, is so monstrous an absurdity, that you are forced to confine the term *born* to signify being *changed*; and not to have a *beginning*. Therefore, if you cling to the orthodox view of this passage, you must admit that God experienced a *change*; or, if you deny this, you must contend that being *born*, neither signifies a *beginning*, nor a *change*. We will then ask, What does it signify? No man living can extricate himself from these difficulties, which beset the orthodox hypothesis built upon this passage.

Again: We ask, Is God a *child*? For it is written, *"Unto us a child is born;"* not a *God* is born! Farther: *"Unto us a son is given."* We ask, If God is the son spoken of, who is his *father*? Again: It is written, *"Unto us a son is given."* If God is the son *given*, who gave him? Again: It is written, *"The government shall be upon his shoulder."* Was there a time when the government was upon the shoulder of another being than God? For the phrase *"shall be,"* signifies that it is not at the time of making the declaration. These difficulties encompass the orthodox view of the subject. Shall we find difficulties in the latter part of the passage, as stubbornly opposed to the conclusion that God is not intended, as those which oppose the contrary supposition? This remains to be seen.

It may be objected, as follows: We do not contend that God was *born*,—that God is, or has been, a *child*,—that God has been *given*, &c. We only contend, that Jesus Christ is *"the child born,"* the *"son given,"* and that *Jesus Christ is God!*

What a distinction this! Is there a magical power in words and sentences, which will annihilate absurdity, and produce an amalgamation of the greatest contrarieties and contradictions in existence? If

this be the fact, there is then reason, argument, and truth, in the orthodox view of this subject. Pray, how can these things be? God is not the *son*, the *child* spoken of. Who is? Jesus Christ. Who is Jesus Christ? Who, why *God himself!!!*

The Lord in mercy deliver the world from this theological insanity, which is so monstrously and outrageously perverse of reason and common sense, that ordinary bedlamites may prefer good claims to philosophy. *Must* I believe the greatest absurdity and moral falsehood which can be presented to the mind of a rational being? If so, pray tell me, Shall I believe it because it is absurd and false? Shall I believe it because it appears to me to be the most unreasonable proposition I ever contemplated? O, no, says the objector; by no means. You must believe it, because God has declared it. I deny it. God has declared no such fact. So far from this, God has declared of Jesus Christ, that he is *his Son*! Jesus Christ has declared of God, that He is *his Father*!

Worse, and worse. I must, to be orthodox, first embrace mountains of absurdity, and then deny the positive, unequivocal declarations of God, and his Son Jesus Christ. I must first become a *fool*, then a *knave*! Orthodoxy, here are thy *laurels*! If this is slander, we would affirm, if we were put to the test, and obliged to this alternative, that slander is truth, and our reason and all our perceptions cannot admit the contrary.

Thomas would not believe that Jesus was risen from the dead, unless he could see him, and have the evidence of his senses to establish the truth of the alleged fact. There are no Thomases among the orthodox. The truth Thomas rejected, was to him improbable. There was no impossibility to weigh down his assent, and strangle in the birth every idea of truth and common sense. When Thomas saw Jesus, and his doubts were removed by evidence, did Jesus threaten him with damnation for his doubts? No. The Being who gave life, can restore that life when it ceases. This is reasonable; the contrary only is unreasonable. It was ignorance which induced Thomas to deny a fact susceptible of proof. It would seem that Thomas was a Sadducee; and had to struggle with all the prejudices of his education, which taught him that there is no resurrection of the dead. Now we are called upon, (by orthodox teachers,) to believe that which is at variance with reason and common sense, and is susceptible of no proof, neither of an illustration which has any analogy to, or harmony with any thing in existence. We are required to believe the most *miserable sophistry* the world ever

heard; or which it is possible for the mind to conceive or invent. Had Jesus taught Thomas, and required him to believe, that he (Jesus) was his own Father, and, at the same time, his own Son; that he was God and man, *two distinct natures*, and, at the same time, only *one* God; that he *died*, and at the same time did *not die*, but lived,—that he experienced surprising changes, and received astonishing acquisitions of power, and, at the same time, was immutable and changed not, we are of opinion that the incredulous Thomas would have rejected him in toto, and have denied the evidence of his own senses relative to the proofs of Jesus's resurrection.

Deluge a man with absurdity and falsehood, and then coerce his assent to all proposed, and you make him a Doctor Doubty; or, if his understanding is sufficiently weak, he pretends to believe any thing and every thing, and swallows inconsistency with every inspiration. Let it be remembered, that faith or belief, and an assent given to propositions from interest, prejudice, fear, or ignorance, are as different as light and darkness. It will do very well for the devotee, or for the hypocrite to pretend to faith without knowledge, and without understanding; but the Scripture recognises only believers who have been “fed with *knowledge* and *understanding*!” We, therefore, say, that any and every religious faith which is at variance with knowledge and understanding, or which has a different origin than these, is not the faith of God's prophets, neither of his Son Jesus Christ and his disciples and apostles. Did Paul believe in Jesus Christ as the *Son of God*, before he understood and knew that Jesus was the *Son of God*? No. Farther:—Paul never taught in all his Epistles, (nor any other inspired writer,) any doctrine concerning the person of Jesus Christ save this, that he is the *Son of God*.

Having positive testimony relative to the person of Jesus Christ, we shall prefer it to sophistry and human tradition, and proceed to consider the residue of the passage. It has been supposed by many that the terms “Mighty God,” and “Everlasting Father,” cannot with any propriety have a relation to any other Being than God the Creator. The reader will please to remember, that it is the *child* that is *born*, the *son* that is *given*, of whom it is written, “*His name shall be called “The Mighty God,” &c. &c.* It is neither said nor implied of the child spoken of, that he *is* the “Mighty God,” &c. To our conception the phrase imports the following:—the child that is born, the son that is given, shall be called by a NAME which signifies Wonderful, Counsellor, The Mighty God, The Father of the future* (or coming) age, The Prince of Peace. The hypothesis built on this passage requires for its support, that the *child* spoken of, should actually be called the Mighty God, &c. For the *name* and the *child* are two. If it was declared of the child, that

the *child*, or *son*, is the Mighty God, &c. there would be argument and testimony in favour of the hypothesis.

Considering this distinction a very important one, we will endeavour to be fully understood by the reader; and attempt a suitable illustration of this part of the subject. Names of persons and things, are frequently arbitrary, whimsical, or injudicious. An attention to the names given in the Scriptures, will inform us of the motives of the parties; and show the relation which the name has to the person receiving it. In Isa. vii. 14, it is said, “A virgin shall conceive, and bear a son, and shall call his name Immanuel.” This name signifies *God with us*. In the next chapter, viii. 3, it is declared “The prophetess conceived and bear a son, Then said the Lord to me, Call his name Maher-shalal-hash-baz.” This name signifies *Making speed to the spoil, he hasteneth the prey*. In the first passage it is said of the virgin, that the *virgin* shall call his name Immanuel. When the prophetess bears the son, the Lord tells the prophet, Call his name Maher-shalal-hash-baz. This son of the prophetess may be typical of Jesus Christ. Matt. i. contains a quotation from Isa. vii. 14, the genuineness of this part of Matt. i. is by some seriously questioned. Now the simple truth, or fact, is this, when Christ was born, his name was called *Jesus*! not *Immanuel*! Luke i. gives a particular account of the birth of Christ, and relates, that the angel or messenger told Mary to call the name of the child *Jesus*. Nun's son was called by the name Joshua, which signifies *The Lord our Saviour*. Joshua was constituted, by God, the temporal saviour of the Israelites, from their enemies. Who ever dreamed of Joshua being, in reality, *The Lord our Saviour*? Elisabeth, signifies *The oath of God—the fulness of God*. Elihu, *He is my God himself*. Isaiah, *The salvation of the Lord*. Abel, *Vanity, or a vapour*. Paul, *a worker*. Saul, *Hell, a ditch*, &c.

We read of Christ, Phil. ii. 9, “God hath highly exalted him, and given him a name which is above every name; and that at the name of Jesus every knee should bow,” &c. The meek and lowly Jesus answers to the description given of him. The name, Wonderful, is certainly expressive of his extraordinary character for patience under suffering, his matchless virtues and benevolence. He is indeed the Counsellor of all counsellors, for “he spake as never man spake.” God spoke by him, and his words were grace, (favour,) and truth. He appeared exercising the functions of a mighty or great God, healing the sick, giving sight to the blind, feet to the lame, and life to the dead. He is the Father of the Gospel age or dispensation; and the Prince of Peace. For “Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins.” (Acts iv. 31.) The government is indeed upon his shoulder; for all power in heaven and earth is given unto him. With all his high prerogatives, being called, not the son of an earthly king, but “the Son of the Highest,” we read his humble acknowledgment, “The living Father hath sent me, and I live

* We believe competent authorities admit the following to be the best translation of this Passage. Et vocabitur nomen ejus admirabilis, consiliarius Deus fortis, pater futuri seculi, princeps pacis. And his name shall be called Wonderful, Counsellor, The great God, Father of the future age, Prince of peace.

by the Father." Again: "I am come in my Father's name." Again: "I can of mine own self do nothing."

As a farther, and we think sufficient illustration of the subject, we mention the circumstance of the Jews accusing Jesus of blasphemy, because he said that God was his Father. They declared they would stone him, saying, "because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, *I am the Son of God?*" (John x. 33—36.)

From the Cayuga Patriot.

CURIOUS CIRCULAR.

LAW AND RELIGION—CHURCH AND STATE.

The following curious Circular we received through the medium of the Post-Office, from Albany. Although this communication was intended to be secretly circulated among such only as "have similar views," and "the circulation of it has been limited," yet, as we have a copy in our possession, and as we have been calculated upon by respected friends in other parts of the state, to come out in this case in defence of civil and religious liberty, we deem it our DUTY to publish it, that the whole body of the people may be aware of a secret and most foul conspiracy, to raise up a religious oligarchy, and gradually to advance a state of things, which must essentially change the nature and principles of our government.

As the editor of a political newspaper, we have never interfered in religious matters, whilst religion kept within its proper bounds; and we pledge ourselves that we will never so interfere, from motives of friendship or hostility, to this or that religious sect or denomination, nor in any case except when we conceive that some grand principle of public liberty is put in jeopardy by those who labour to aggrandize themselves and their order, at the expense of every thing dear to American citizens. But when circumstances require, regardless of personal consequences to ourselves, we shall breast the shock of infuriate zeal, strip the hypocrite of his assumed garb, and sound a tocsin of alarm, which will rouse to action the sleeping energies of the people.

We see pretences *indirectly* set up, similar to those advanced by the French government and the Spanish clergy, previous to the invasion of Spain for the overthrow of the constitutional government. By telling us of the hurtful influence of disaffected clergymen during the late war, and of the blessed effects "when wars and troubles come," of having "the moral and religious influence of so respectable an order as a faithful and united ecclesiastical body," exerted in preaching the doctrines of passive obedience to the government that pays them, we are given negatively and indirectly, but pretty clearly, to understand that unless church and state are connected and the clergy provided for by government,

their "influence" will be directed in conjunction with the bayonets of the *holy alliance*, to ruin our fair country and overthrow our liberties, and bring upon us all the evils of Spanish poverty, slavery, and religious bigotry.

The writer intimates plainly enough, that we are to have a kind of *inquisition* with the new order of things, by telling us those whom the national establishment may accuse of "infidelity" are to be "borne down and overpowered" by "numerical force," and that it will be the "business of government," to produce unanimity and concord both in our civil and religious institutions.

Whether this Circular is the work of some religious order, or of the emissaries of the holy alliance, and whether the attempt to introduce religious tracts into our common schools on the authority of government was intended to pave the way for a union of church and state; and also how far the petitions for closing the canal locks, and stopping the stages and steam-boats on the Sabbath, were intended to bring the legislature under the influence of the clergy, and familiarize the people to legislation in matters of religion, by this insidious Circular the reader may judge as well as we. We here place it before the public; we have discharged our duty, it belongs to our brother editors, and to the people to discharge theirs.

CIRCULAR.

"The present aspect of the times furnishes to an attentive observer, a clear presentiment of the approaching state of the religious world. Who would have believed, even twenty years since, that Presbyterians, Episcopalians, Baptists, Methodists, &c. would have joined to deliberate at this day, on the best plan for propagating Christian knowledge, and of forming Bible, Missionary and Tract Societies.

"A spirit of brotherly love and concord is more and more ruling and reigning in the hearts of our countrymen. Theological Seminaries, Bible, Missionary and Tract Societies, which are every where increasing, have produced and extended religious impressions, generally, and awakened Christian zeal and research every where, under a well-founded prospect, that increased blessings will flow from the multiplication of all and particularly the latter, by the establishment of a *National Tract Society* at New-York, under the united care and superintendence of the most distinguished clergy of various denominations.

"It is by these means, we see so many of our *first men* becoming converts more and more to the Christian faith, and devoted to the interest of Bible, Missionary and Tract Societies. At the seat of general Government we see Congress electing Chaplains in rotation, to offer up prayers for the success of their deliberations. While we witness such concert among the higher orders of society, as to religious worship, with a favourable disposition to the distribution of religious tracts, properly composed, we have good right to conclude, it will issue in a wise *National Creed*, and that the most pious and enlightened men in our country will see the impropriety of sending out Missionaries and Divines

to preach the word of Life, with discordant and conflicting views.

"This pious unanimity and zeal will be apt to produce its own temporal reward. See the want of it in the late war, when the influence of many disaffected Clergymen was powerfully and successfully exerted to paralyze the energy and operations of government. They were not then allowed to feel and enjoy the benefits which their religious labours might confer upon their country.

"By enlisting moral and religious, and consequently *numerical force* in the cause of Religion, all the opposition of infidelity will be *borne down* and *overpowered*. Until those collisions and conflicts of opinion, growing out of the same christian belief, shall be annihilated or greatly abated, our country in times of distress and danger, may be divided and distracted by religious feuds and quarrels. *The business of government*, ought, as much as possible, and may be practicable to produce unanimity and concord, *both* in our civil and religious institutions.

"As sure as the force of circumstances produces order and system in the world, and as sure as there is a tendency and gravitation in natural and physical bodies towards each other, so sure, in the moral and religious world, will the lesser bodies or sects be attached to the largest. Among refractory and apostate spirits, opposition may be expected, but it will be made to yield to the power and influence of evangelical truth.

"A reference to the state of christianity in *England*, furnishes an ample solution to this position. A great majority of the people there are reconciled to the *established order*, and unite in giving their support to the State. I do not say this because I am an Episcopalian, for I am not; but to force the necessity of unanimity in the prevailing religion of the state; or to make it *National* in its form, tendency and operation; since *that may be considered orthodox, which has the most adherents, who are made so by birth, education, or accident*; as each sect pretends from scripture, to derive proof of its system. It is the force of circumstances we have been speaking of, which has produced the *Established Religion* of England—the choice of its people, and which is necessary to its peace—the security of its government, and strength of the nation.

"What a *beneficial influence* would it have on public sentiment and feeling, if the index of its character should be distinguished by a more national *costume*, which would be solemn and imposing, and such as would secure to the *sacerdotal character*, that *reverence* which is due to it. The *emblems of worship*, properly prepared and arranged, and approved of, by a majority of the *nation*, might be made to correspond with it in other respects. Will it be believed, that thus qualified, any of the leading sects of this country would repel the sanction of government if offered them? Are the professors of worship in England to be, and would those in this country, preferring a different mode, be consigned to perdition for differing from each other?

"From what has been said, we may naturally conclude, that a zealous co-operation among the

most *respectable* religious sects in our country, is tending to a *consolidation*, in the principles, doctrines, and forms of worship, so desirable to every true christian, and which may eventually bring about a conventional arrangement as to a *settled form*. *These anticipations may be further realized, in securing from Congress an appropriation of a portion of the public lands, to a limited, yet a sufficient number of the clergy, and for a well defined course of education.*

"Is it not well to provide guards and securities, in time, against those innovations and convulsions, which may endanger our social state? When wars and troubles come, is it nothing to know the moral and religious influence of so respectable an order, as a faithful and ecclesiastical body will be exerted, where its *interest* and duty dictate, in explaining and inculcating the duties, in conciliating the feelings, and uniting the energies of a country against a common enemy? And what in such an event, can tend so much to strengthen the arms of Government, and draw them to each other, as to *compensate the labours* of religious servants faithfully devoted to its views? In the sunshine when no perplexities assail us, we are not to calculate upon an unchangeable state of things. The progress of events which are fast transpiring and developing themselves, furnish the best comment on the writer's views. They are plainly disclosed in declaring the object of this circular to be the grand amalgamation of all religious sects and parties."

FOR THE GOSPEL HERALD.

Mr. Editor—I have recently heard a number of discourses upon 1 Peter, chapters iii. and iv. from which the speaker argued that the impenitent were punished in another mode of being, and cited the 19th and 20th vs. of the 3d chapter, and the 6th v. of the 4th chapter, in support of this hypothesis. The speaker dwelt emphatically upon the words, "which *sometime* were disobedient," taking it for granted, that the time alluded to by the apostle, was the identical *time* at which the spirits spoken of were disobedient; and that those disobedient spirits are the same that were in "*prison*" from the time of Noah to the death of Christ. He observed, that some commentators supposed the Gentiles to be the *imprisoned spirits* alluded to; but this he rejected as chimerical, inasmuch as the apostle designated them as *spirits*, and not as *men*; that the term spirit could not be applied to man in the flesh, as was evident from Luke xxiv. 29; "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bone as ye see me have." But in commenting on the latter part of the 20th v. the speaker seemed to lose sight of this important distinction, and very readily admitted that the term *soul* there made use of, *merely* meant *man in the flesh*, notwithstanding he said the terms soul and spirit are synonymous, yet the one he contended signified disembodied spirits, and the other *merely* men in the flesh. *Mr. Editor*, please to inform me, whether this is orthodox, or paradox?

On arriving at the 6th v. of the 4th chapter, "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit," the speaker appeared to be enraptured on finding the *key*, as he supposed, which might enable him to unlock the prison doors, and introduce to his auditory (not the Gentiles) but the spirits of the antediluvians. Unluckily, however, for these unfortunate ghosts, the benevolent speaker, in the ardour of his zeal, mistook the *prison-house*, and let slip the *Gentiles*. But to be serious; the 6th v. so far from favouring his view of the subject militated materially against it, notwithstanding the sophistry made use of on the occasion. "For for *this cause* was the gospel preached also to them that are dead;" here the speaker took occasion to remark, that the dead spoken of were undoubtedly the inhabitants of the world before the flood. He also contended, in the course of his remarks, that Christ preached *in person* to those imprisoned spirits *previous* to his resurrection from the dead, or his ascension to his Father. But by consulting the 1st v. of the 4th chapter, Mr. Editor, you will find that before the preaching spoken of in the 6th v. took place, Christ *had already* "suffered in the flesh;" and in the last v. of the 3d chapter, we are assured that he (Christ) had already "gone into heaven and was at the right hand of God;" and that too, *before the spirits spoken of had been preached to*. Query. Did he ascend to his Father, before or after his resurrection? It was admitted, that it was after his resurrection. Then I ask, how was it, that he preached in person to the spirits of the antediluvians during the three days that his body remained in the sepulchre? But, said the speaker, the words "that they might be judged according to men in the *flesh*," plainly import that *they were out of the flesh*, and consequently could not have been the Gentiles. With what propriety, I ask, can it be said that men *in the flesh* are to be judged according to *disembodied spirits*? With about as much propriety I suppose as disembodied spirits are to be judged according to men in the flesh—mark the absurdity.

Mr. Editor, by giving your views of these passages, you will much oblige a SUBSCRIBER.

REMARKS

ON 1 PETER iii. 20; AND IV. 6.

Our views of the passages in question might be given briefly in the remarks, that we prefer Wakefield's translation of 1 Peter iii. 20, to the common one; and of the dead spoken of in chapter iv. 6, that we prefer the Scripture exposition of the term, to modern opinions. As our correspondent probably expects something more full on this subject, we will notice the connexion of the passages quoted.

First. The proper translation of the passage, (as we believe,) makes the preaching to those who were disobedient, not in the *time* of Noah, but whose disobedience was of the same quality or enormity, with those spoken of as sinners in Noah's time.

The second inquiry relative to the *time* when the preaching spoken of took place, will regard the quickening, or resurrection of Christ from the dead.

The preaching was subsequent to the quickening of Christ by the Spirit. If the question was asked, unconnected with the discussion of this particular subject, *When* was Christ quickened? The answer would uniformly be, *When* he rose from the dead! We think, then, it is clear that the preaching was after Christ's resurrection. This harmonizes with Christ's declaration, that he would send the Comforter, who should reprove the world of sin, &c. The preaching was by the *Spirit*; not by Christ personally. Hence Christ may be said to preach by the Spirit, whenever the gospel is preached in its purity. In harmony with this view, is Paul's declaration, 2 Cor. v. 20; "Now then we are ambassadors for Christ, as though Christ did beseech *you* by us; we pray *you* in Christ's stead; be ye reconciled to God."

In the 4th chapter the connexion is farther explanatory of this view of the subject. For it is declared of the Gentiles, that they thought it strange that believers did not run with them to the same excess of riot, which riot is particularized; and of whom it is declared, that they "shall give account to him that *is ready* to judge the *quick* and the *dead*." It is then added, "For for this cause was the gospel preached also to them that are *dead*." For what cause? Answer—"that they might be judged according to men in the *flesh*, but live according to God in the *spirit*." A careful attention to the terms *flesh*, and *spirit*, will remove all difficulty from the subject. Consider these terms as convertible with *quick*, and *dead*, in the preceding verse. In Rom. vi. 13; "Neither yield ye your members *as* instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are *alive from the dead*." We ask, Were not these *quickened*? Did they not inhabit their bodies of *flesh and blood*, when, and after they were quickened? Were they not *dead*, before they were quickened? Have we not here an incontrovertible evidence, that men sustain the character, and are in the conditions, of the *quick*, and the *dead*, in this world? To illustrate and prove this view of the subject to be correct, beyond the possibility of refutation, we adduce the following—Rom. viii. 8, 9; "So then they that are in the *flesh* cannot please God. But ye are *not in the flesh*, but in the *Spirit*, if so be that the Spirit of God dwell in you," &c. In verse 11; "But if the *Spirit* of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also *quicken your mortal bodies* by his Spirit that dwelleth in you." One verse more, 13th; "For if ye live after the *flesh*, ye shall *die*: but if ye through the *Spirit* do mortify the deeds of the body, ye shall *live*." We ask, Is a man *dead*, when he *dies*? If he is, our view of this subject is correct. But, if a man is *alive* when he *dies*, we are wrong. The subject is so plain that he that runs (if he does not *run away from it*), may understand. As plain as words can teach, we are taught, that the righteous are "*alive from the dead*." That the *Spirit* of God quickens men. That those who are in the *Spirit* are *not in the flesh*. And that those who live after the flesh shall *die*.

Now return to 1 Peter iv. 5; and 6. Who are the quick? Ans. They who are in the *Spirit*,—they in whom the Spirit of God dwells. Who are the dead? Ans. They who live after the flesh. Who are they? Ans. 1 Peter iv. 2, 3; "That he no longer should live the rest of *his* time, in the flesh, to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." The Gentiles, then, lived after the *flesh*, and were dead in trespasses and sins. The quick, the believer, and the dead, the unbeliever, were to be judged. What for? Why was the Gospel preached to these dead Gentiles? Ans. "That they might be judged according to men in the *flesh*, but live according to God in the *Spirit*." Why judged according to men in the flesh? Ans. Because they had lived after the *flesh*, and were dead. Because God's judgments eventuate in the judged living no longer after the *flesh*; but living according to God in the *Spirit*. We see, then, that God judges men in their real condition. The dead in sins, are judged as dead. The quickened, in whom God's Spirit dwells, are not judged as dead, but as alive. How strange, then, the conclusion, that those who are dead, are disembodied spirits in another world, and that world a ghostly prison. In the 17th verse, Peter speaks of the judgment beginning at the house of God. Surely the scene was at Jerusalem, where the house of God was judged.

The opinion cherished by some, that the term *spirits* necessarily signifies disembodied or immortal beings, will lead to gross absurdity. John says, 1 Epistle iv. 1; "Beloved, believe not every *spirit*, but try the *spirits* whether they are of God: because many false prophets are gone out into the world." Are not false prophets and spirits used here as convertible terms? The spirits spoken of by Peter, however, were in *prison*; consequently, the inquiry must be, Who among the human family, are spoken of in the Scriptures as being in prison? for we shall confine ourselves to the Scriptures for testimony. Ans. The *Gentiles*—the very people who are spoken of in 1 Peter. Proof—Isa. xlii. 6, 7, speaking of the coming of Christ, says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the *Gentiles*; to open the blind eyes, to bring out the *prisoners from the prison*, them that sit in darkness out of the prison house." The prison, then, is *darkness*, and the prisoners are the *Gentiles*! Here are the *spirits in prison*! Christ preached by the Spirit of God, which quickened him, to these spirits, and will continue to preach, until the last prisoner shall have escaped from the gloom of error, and God be all in all.

In addition to what is already said, there is more testimony we shall offer, which, we think, is quite sufficient to put the question at rest. We read John xiv. 25, 26; xv. 26; and xvi. 7—11; "These things have I spoken unto you, being yet present with you.

But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

In the Acts of the Apostles, 2d chapter, we read, that on the day of Pentecost the Comforter, or Holy Spirit came unto the Disciples. Then commenced the preaching of the Gospel, by the Spirit that raised up Jesus from the dead—then the spirits in prison, the Gentiles, first heard the Glad tidings of great joy, which shall be to all people.

From the Boston Recorder and Telegraph
of June 3.

AN EXAMPLE FOR OTHERS.

From a friend of Missions within the bounds of Massachusetts, we received, a few days since, the sum of *four dollars*, accompanied with the following note:

"In the spring of 1822, during a revival of religion in my native town, in which I hope I had a share, I felt unusually anxious for the conversion of the world; and taking into view the vast exertions which must be made before that glorious millennial day shall arrive, I resolved to do something to assist in the work of Missions. But not having the means within my reach, I set apart four rows across my field of corn in planting time, the produce of which I determined to devote to that purpose. My feeble endeavours were evidently blessed, the field yielded abundantly. He who 'hears the ravens when they cry,' can also feed them, without suffering them to touch any thing consecrated to his service. It is worthy of particular notice, that while other fields in the same neighbourhood suffered much from vermin, *this remained entirely uninjured*, though equally exposed as they. [We hope the man does not tell a falsehood.]

"When I perceived such a manifest interposition of Providence in behalf of my feeble efforts, I could shrink into nothing and say, 'It is the Lord;' and to adopt the language of the apostle, 'neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.' This small pittance I preserved by itself, and sold it in autumn for 3 dollars 29 cents. Being at that time some embarrassed, I endeavoured to excuse myself by devoting it *that* year to pay former annual subscriptions and donations, which doubtless amounted to that sum. But now, feeling that I was in an error, I enclose it with the interest, being about 3 dollars 75 cents, to which I will add 25 cents for my un-

faithfulness, making the small sum of 4 dollars; which I send to you, begging you to cast it into the treasury of the Lord, in that branch where you may find the greatest call."

REMARKS.

Those not acquainted with such men as the writer of the above, might be led to suppose they were a very pious sort of people, and actuated by pure and benevolent motives. But the reverse, when they become known, in almost every instance, is found to be the case. Blind to a true knowledge of God, destitute of principle, and seeking the favour and applause of men, they are just fit instruments to promote the schemes and plans of corrupt priests. One out of many instances of the truth of this remark will here be given.

A few years since, the *New-York Missionary Register* published a letter from a Mr. Bliss to the Treasurer of the United Foreign Missionary Society, enclosing 11 dollars, handed him by the Parson A. Peters, of Bennington (Vermont) from a labouring man, with a request that he would transmit it, and "conceal his name." The account, as published in the Register, proceeded to state, that this labouring man saved 75 cents of it by working on the 4th of July, 1 dollar by denying himself and family the use of ardent spirits, 1 dollar by not wearing a neck handkerchief, 1 dollar 25 cents by having his sullied cloth only coloured, not dressed; and another item of 4 dollars by wearing, himself and family, thick shoes. The motive for publishing this account, as avowed by the Editors of the *Register*, was 'that others might be induced to follow so WORTHY an example.'

Now for the "worthy example," and the man's piety.

The Editor of the *Bennington Gazette* afterwards made the following statement: "While this man was thus 'doing penance and starving his body,' he sold a piece of land and took his pay; but before the grantee could get his deed recorded, a creditor of the donor attached the same piece of land, and secured his title, leaving the honest purchaser without remedy." The *American Watchman*, in commenting on the above circumstance, observes—"It exhibits an instance of the grossest dishonesty and hypocrisy, and strengthens us in the belief we have hitherto entertained, that spiritual pride, love of fame, and other equally impure motives, are the incentives which influence the greater part of those engaged in educating men for the ministry, and sending missionaries to the heathen."

We will present one more instance of the boasting and vain-glory now so frequently manifested, published, and applauded by the religious and charitable people of the day. A late missionary print, under the head of "LIBERALITY," gives the following statement:

"A merchant in the State of New-York, in a recent letter to the American Board of Commissioners for Foreign Missions, says:

"This day I send you, as above, 100 dollars, and to the New-York Seaman's Society, 50 dollars, to the Domestic Missionary Society of New-York, 50

dollars, and to the Theological Seminary of Princeton, 50 dollars; and if my business prospers, I shall have 1000 dollars more to spare this year. I am helping some of our weak churches 10 to 20 dollars a year, and promising and endorsing for them to larger amounts. Suppose I appoint myself bishop of a dozen weak churches and provide ministers for them, will not that be well? I know of one society who want a man full of the spirit of Christ, who will labour for 300 dollars a year, and board, horse-keeping, &c. till he can build up the society to greater strength. If you can send me such a man, let him come at once—I will see him paid."

Phil. Ref.

FOR THE GOSPEL HERALD.

Mr. Editor—Our brother James Horton is no more. He is gone "to that country from whose bourne no traveller returns." Although there are but few who have been called in the providence of God to suffer more, yet none, perhaps, ever endured it with more patience, or evinced such an entire submission to the will of God our heavenly Father. He was sensible that the time of his departure was at hand, and when questioned concerning his state of mind, replied that he had no fears. Our Arminian and Presbyterian brethren visited him, and one in particular read to him a passage of scripture for the ostensible purpose of weakening his faith in the doctrine which he had long espoused, but this was of no avail. He placed implicit confidence in that God who has "sworn by himself, because he could swear by none greater, that in Christ all the families of the earth shall be blessed;" and firmly believed that "all nations whom God has made shall come and worship before him." His mind was free from even a gloomy doubt or a corroding fear. His afflictions he bore with great fortitude, and evinced to the last, his unshaken belief that the "Lord is good unto all, and that his tender mercies are over all his works."

Although we, as friends, lament his loss, yet for him to depart we are sensible is far better. We are for a time separated; nevertheless we glory in the idea, that eventually all the creatures whom God has made shall meet around his throne, and then shall be heard "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever."

C. P.

Southold, August 3, 1825.

Selected.

THE GRAVE.

"All that has been, and is, and is to come, must die, and the grave will possess all. Already the temple of death is stored with enormous treasures: but it shall be filled and moulder, and its gaunt king Death, shall wither like his prey. O! if the dead may speak, by what rich noises is that solemn temple haunted! What a countless throng of shapes is there—kings and poets, philosophers and sol-

diers! What a catalogue might not be reckoned—from the founder of the towers of Belus, to the Persian who encamped in the Babylonian squares—to Alexander and Socrates, and Plato—to Cesar—to Alfred! Fair names, too, might be strung upon the list, like pearls on glancing diamonds—creatures who were once the grace and beauty of the earth, queens and gentlewomen—Antigone and Sappho—Corinna and the mother of the Gracchi—Portia and Agrippine. And the story might be ended with him who died an exile on his sea-surrounded rock, the first Emperor of France, the king and conqueror of Italy, the Corsican soldier, Napoleon.”

CAMP-MEETING FRUITS.

The Methodists in giving an account of a revival which happened soon after the Camp-Meeting was held in Eastford, (Con.) say, “Twenty-nine of the above number have been joined to *our* church, on trial. Seven have been joined to the Congregational Church, part of them were the subjects of the present revival. Thus we see that our Congregational brethren, whatever their views may be of Camp-Meetings, are willing to assist us in *harvesting the fruit*; and by so doing, they seem to say that it is good: and we say, If the fruit is good, the tree is good also.”

It seems, however, that the Methodists, although they declare of the fruit, (the converts,) that they “have been the subjects of *renewing grace*,” are disposed to test their goodness by a trial; so that they can learn, we presume, whether their “*renewing grace*” has actually renewed their fruit.

Extract from the Eighth Annual Report of the United Foreign Missionary Society.

“Inquiries have been made in behalf of a number of theological students at Princeton, Auburn, and New-Haven, who are *desirous* to engage in missions to Armenia and Arabia in the East, and to Mexico, some part of South America, and the mouth of Columbia River, on this Western continent.”

Who would not be desirous to visit these distant and interesting countries, provided all their expenses were paid, and they were to receive a liberal monthly salary besides? It is to be observed, that all those who go as missionaries to foreign parts become men of renown, appear often in print, and expect to have their names handed down to posterity with applause and veneration. So long as these causes continue to operate, and money can be obtained, there will be no want of young men willing to engage in missionary undertakings in various parts of the world. *Phil. Ref.*

MEETING-HOUSES IN THIS CITY.

From a table in the New-York Observer, it appears that the whole number of meeting-houses in this city, is 95, viz. Baptist, 11; Friends, 4; Independent, 4; Lutheran, 2; Methodist, 13; Moravian, 1; New-Jerusalem, 1; Presbyterian, 19; Episcopal, 18; Reformed Dutch, 13; Roman Catholic,

2; Synagogue, 1; Congregational, 1; Universalist, 2; of no denomination, 3.

Died lately at Bridport, (England,) at the advanced age of 87, Samuel Best, the Prophet, who, for the last 30 years of his life, entertained the idea that he should be the leader of the Children of Israel to rebuild the city of Jerusalem.

Globe and Em.

A NARROW SOUL.

Dean Swift says, “It is with *narrow-souled* people as with *narrow-necked* bottles, the *less* they have *in* them, the more *noise* they make in pouring it out.”

SELECTED.

DULCE DOMUM.

There is a land, of every land the pride,
Belov'd by Heaven, o'er all the world beside;
Where brighter suns dispense serener light,
And milder moons paradisaise the night;
A land of beauty, virtue, valour, truth,
Time-tutor'd age, and love-exalted youth;
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so beautiful and fair,
Nor breathes the spirit of a purer air.
In every clime the magnet of his soul,
Touch'd by remembrance, trembles to that pole;
For in this land of Heaven's peculiar grace,
The heritage of Nature's noblest race,
There is a spot of earth, supremely blest,
A dearer, sweeter spot than all the rest.
Where man, creation's tyrant, casts aside
His sword and sceptre, pageantry and pride;
While in his soften'd looks benignly blend
The sire, the son, the husband, father, friend:
Here woman reigns; the mother, daughter, wife,
Strews with fresh flowers the narrow way of life;
In the clear heaven of her delighted eye,
An angel guard of loves and graces lie;
Around her knees domestic duties meet,
And fire-side pleasures gambol at her feet.
Where shall this land this spot of earth be found?
Art thou a man? a patriot? look around;
O, thou shalt find, how'er thy footsteps roam,
That land thy country, and that spot thy home!

FOR SALE

At this Office, price One Shilling, The Non-personality, origin and end, of that OLD SERPENT, called the Devil, and Satan, which deceiveth the whole world. A Discourse delivered, Sabbath evening, March 13, 1825, in the Church in Prince-street, by Henry Fitz.

NOTICE.

The Subscriber will bind the Fifth Volume of the Gospel Herald, in leather backs and corners, and letter the backs, for twenty-five cents per volume. The books can be left at 13 Spring-street, or 83 Cross-street.

WILLIAM F. MURPHY.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, AUGUST 27, 1825.

NO. 8.

From the (Portland) Christian Intelligencer.

DIALOGUE

Between a Universalist and a Calvinistic Baptist.

[It is proper to observe, that the conversation, of which the following is the substance, was in the presence of a sick man, who professed a belief in the final salvation of all men. The Calvinistic Baptist had frequently visited the declining man, and in addition to deeds of kindness, had endeavoured to shake his faith in the doctrine he professed. He expressed a fearful concern for the immortal welfare of his sick neighbour, and did all in his power to alarm him, and destroy his confidence in the God of his salvation. When the "Universalist" entered the room, the "Baptist" was relating the religious exercises and joys of a pious old lady, whom he considered a remarkable example of christian resignation. After the usual civilities, and he had explained the nature of his discourse, the Baptist proceeded as follows:]

Baptist. The old lady is really pious, and gives the fullest evidence of being a child of God. Her mind seems to be wholly exercised in religion, she is waiting till her change come, that she may go and be with Christ. O, it is a blessed thing to give such evidence of being born again by the Holy Spirit, to be reconciled and happy in view of death and eternity.

Universalist. Yes, Sir, it is truly gratifying to witness a scene like that you were mentioning. I can speak experimentally, when I say it is a serious, pleasing sight, to behold such instances of pious resignation. It has been my privilege to visit many, whose minds were in a purely religious frame. I have just left the sick chamber of an elderly woman, who is probably in a consumption; she is as perfectly willing to die, as any person in town is to live and enjoy good health. Her faith in Christ is so great and lively, that her only fear appears to be, that she may possibly recover, and not go immediately to be with Christ. So I suppose, sir, that you would consider her "a child of God,"—would you not?

B. Why, I don't know as I should. Much depends on circumstances in such cases.

U. Ah, and what are the circumstances to which you allude?

B. Well, I will tell you, sir. It would be necessary to know that the person had experienced religion, and had given evidence of a renewed heart, by a life of piety and godliness.

U. But if all that is necessary to show that one is the child of God, why do you take so much pains to alter the faith of people on a death-bed? Suppose

you convert them to your opinion, will that enable them to exhibit a *previous* life of piety?

B. Why, no, I don't know as it would; but there are some instances in which God performs his strange work, and plucks sinners, as brands from the burning, even in their last sickness. Still I do not consider it safe, in general, to depend on death-bed repentance.

U. Very well, sir, you shall have things according to your own weight and measure. The aged woman of whom I was speaking, was converted many years ago, joined an orthodox church in this town, and has ever since maintained a good christian character, as the venerable clergyman to whose church she belonged can testify. Are these circumstances enough to convince you of her piety and fitness for heaven?

B. I don't know as they are. I should wish to know that she embraced the *leading points* of the gospel, before I passed my judgment in her favour.

U. But it appears to me, you change your ground often. Just now, you called a reconciled, happy frame of mind, the brightest evidence of one's being the child of God; then, you required *certain circumstances*, as the one thing needful in the case; but having them furnished, you are now after something else, and must have them *believe* right, as well as feel and act right. But never mind that; perhaps we shall agree in the sequel, notwithstanding these introductory differences. What are those points that you consider so essential?

B. Why, there are many important points in the faith of God's children. But a cordial belief in the necessity of repentance, of regeneration by the Holy Spirit, and of being saved by Jesus Christ, and by him alone, is indispensable to the christian faith.

U. Very good, sir; you must yet admit that the aged person, I was speaking of, is a true child of God; for she is very clear and stedfast on all those points. She holds that repentance is essential to salvation—that every hard and corrupt heart must be renewed, and that not one sinner will be, or can be saved, excepting through Jesus Christ. So I conclude you will own her as a child of God.

B. O yes, I don't know but I shall, if all that is true, and I have no right to dispute your word.

U. Well, sir, I am really glad to see you so liberal, and reasonable, after so long a run. I am the more pleased because the good old lady informed me, a few days ago, that she believed in the doctrine of Universal Salvation, when she joined parson K*****'s church, and that he knew it; that she had remained in the same faith ever since; and,

notwithstanding all the pains that had been taken, before and since her sickness to alter her belief, she continued to increase in faith and joy; that her Saviour appears more and more precious; and that he is able and willing to restore, in his own proper time, the whole world of mankind. She—

B. Ah, you have said enough to convince me that she is not a christian; she is not a child of God; it is impossible.

U. But why so, my dear sir?

B. Because she cannot be a christian and embrace that fatal delusion. No child of God ever believed that dangerous heresy. It causes them grief to see others embrace it.

U. What do you mean by *heresy*? It cannot be a cordial assent to the *leading points* just mentioned.

B. O no; it is the belief that all mankind will be finally saved.

U. Then you call it *heresy*, on account of the *number* embraced in the faith, and not on account of the *means* by which the great work is effected?

B. No, you don't exactly understand me; I mean that a belief in your doctrine is enough to convince me, that the person who has that faith is not a child of God, or a true christian.

U. Well, sir, now I understand you; your meaning is, that no person can be a christian, unless he believes in the doctrine of endless misery. That repentance, reformation, and forty or fifty years' walk of piety, together with a calm and fearless resignation to the will of God on a bed of sickness and of death, must all become prostrate before this all-essential article of the orthodox faith. You mean to tell me, that *I am not a christian*, but an infidel or a heretic.

B. Yes, you may have it so, if you please; though I don't wish to say any thing to give offence, or that may be considered improper.

U. You have done right, sir, in dealing plainly with me; I want no flattery; nor shall I take any offence at your frankness. I have a different opinion of you, from what you have of me; I consider you a pious, well meaning christian, though I think you imbibe some very erroneous notions of religion. But since you believe yourself to be a real christian, by having been made to believe in that without which no man can be a child of God, I wish you to instruct me a little, that I may not remain in the gross darkness in which you think I am. Let me inquire, what the unrenewed sinner must do, in order to save himself, or induce God to save him. Because, if any thing can be done by me to escape eternal wo, I engage to set myself about it forthwith.

B. O, you misunderstand my meaning, if you suppose I would imply, that any thing can be done by us to save ourselves. The sinner is in a depraved and entirely helpless state. He is blind, and deaf, and lost, even *dead* in trespasses and sins, and has no more power to renew his own soul, than a dead man has to see, or hear, or feel, or rise up and walk. I remember very well how it was with me when I was converted. The work was wholly of God. I

stood out against the Divine Spirit, till I was overcome by its almighty power, and compelled to submit. I can take no part of the praise to myself; the glory belongs to God, because the work is altogether his. If the sinner could do any thing towards his own salvation, he would have a right to claim part of the praise, should he do all that was in his power. But God has assured his people, that he will not give his praise to another.

U. I thank you, sir, for your kindness in putting me back into your path again. You do not hold then, that an unconverted person can do any thing, whatever, towards his salvation; but that it is wholly of God. The sinner is blind, deaf, helpless, and entirely dependant on the agency of the Spirit, for his conversion and salvation.

B. Yes, that is my meaning; and not, as you were disposed to imply, that the sinner must do something to save himself. If salvation was of works, there would be no need of grace; but we are saved by grace, and not by works.

U. Well, sir, since we thus far understand each other, I want to ask you, what you are calculating to effect by your labours on *this sick man*? I am told that you are daily warning him of his danger, exhorting him to repent, to secure an interest in Christ, before it is for ever too late; and much more of the same kind. Now, what propriety is there in such exhortations?

B. Why, Mr. S——, do you not admit that the sinner should improve the means of grace, and seek for repentance, and ask God for his Holy Spirit? I want Mr. N—— to submit to the operations of God's Spirit, and fall in with the overtures of mercy: God is willing to save, if he will but comply with the conditions of the gospel, while the door of mercy is open.

U. But I am really surprised at your language, Capt. B——. Do you mean that a dead man, or one who is unconverted, can comply with the terms of mercy? And if he should comply with the *conditions* of the gospel, as you call them, would he not *do something* towards his salvation? If he cannot be saved *unless* he *does* something, and by *doing* it is saved, I am sure you will not persist in saying, he has done *nothing* towards his salvation. Will you just inform this sick man of *one thing*, which *he* can do, to secure his eternal salvation?

B. Tell him, what *he* can do? Why, I just now told you that salvation was *wholly* of God, and that the creature's works had nothing to do with it. God knows who are his people, and he makes them willing in the day of his power; and they give all the glory to him. This is the way in which I understand the subject, and it appears plain and easy to all the dear children of God. But those who are unrenewed, and unconverted and blind, cannot see the beauty of this work of God for his children.

U. Very well; having settled one point, and ascertained that, according to your creed, the sinner can do nothing but stand still and see the salvation of God, I will take the liberty to ask you what you mean by the dear children of God, and by their salvation. Do you mean that God has elected a

definite number of his sinful offspring, and that he saves them in his own time and way?

B. Why, that is a subject I do not care saying much about. I generally tell people who ask me that question, that God is willing to save all penitent sinners; and that if they come to him, in the way the gospel prescribes, that he will accept of them and save them. This is as much as I think it prudent to say to unrenewed people, on that point. It is a very *delicate* subject, and must be handled in a *delicate* manner.

U. I understand you, sir; but then your answer does not satisfy me at all. You need not use any reserve with me; for any thing that looks like equivocation is by no means calculated to satisfy my mind. I did not ask you about God's being *willing* that men should be saved; but I inquired, whether or no you admit that he has a purpose in sending his Son into the world? When God sent the Lord Jesus to die for men, did he determine to save and make happy a certain number of the human family; or was he less careful concerning the final result of his mission, than of the consequences which might follow the fall of a sparrow, or of an hair from your head? Now be honest, and let us know your views.

B. Indeed, it is a *very delicate point*; and I chose to touch upon it cautiously. But when I do see fit to express my opinion on the subject, I am constrained to say, that I believe God has chosen a certain part of mankind for himself, on whom he intended to pour his grace, even before Adam was created. They are his chosen people, and he determined to save them from all eternity. He chose them in the covenant of his grace, and their salvation is just as certain as the oath of God. But I don't wish to say this before unrenewed people, because it is naturally calculated to harden their hearts and make them worse.

U. Now you talk candidly, and give us some information concerning your real belief. You and I are perfectly agreed that all will be finally made happy, whom God included in the covenant of mercy; but I want to know, whether you suppose there is any way provided for the salvation of those helpless, ruined sinners, whom God *did not*, according to your views, *design to save* by his Son? Can you tell me how, *they* can obtain eternal life and be happy for ever?

B. I don't wish to say any thing on that point, I must leave them in the hands of a merciful God; he best knows what will become of them.

U. But, sir, I cannot believe you are sincere in what you now say. You do not believe that God is *merciful* towards *them*, however he may be, as it respects "his people." Do be honest once more; and tell us plainly whether these sinners can possibly, *all things considered*, be saved. Remember, sir, we are in the company of a sick man, who takes the deepest interest in what we say.

B. Well, let it go that the finally impenitent were not included in the covenant of mercy; still they ought to strive to flee from the wrath to come. We don't know who are chosen and who are not;

so there is no excuse for indifference; God will not save without the use of means.

U. But what *means* can people use, if God has reprobated them to endless misery? There are no *means* for *them*; and why not say it, in so many words? Why talk about their *using means* to be saved? You know it is altogether preposterous and deceptive. And now I want you to tell me, *what the elect are saved from*?

B. Why, they are by nature and practice as sinful as others, and as such, exposed to God's everlasting displeasure. But he interposes with his blood, and saves them from the wrath to come.

U. It cannot be that you understand yourself, my friend. If God chose an elect number, from eternity, do you not see that never since they were thus chosen, could they be exposed to such punishment? The elect were never in the danger you describe, even according to your own creed. Not only so, but the non-elect can never be in *less* danger; because no way is provided for their salvation. Of what service, then, are all your frightful warnings? Nor is that the most palpable inconsistency, in your doctrine. If God was angry with the elect, and wanted to damn them, how came a way to be provided for their escape? Could he be *full of wrath* towards them, and yet *love* them so as to *save* them from his *own* wrath? Look at your scheme, sir, and see its absurdities. It is full of contradictions and inconsistencies. But lest we should exhaust the strength of the sick man, I shall refrain from making any farther remarks.

—♦—
From the (Philadelphia) Reformer.

Mr. Editor—Of all the absurdities which have crept into the Christian church and injured the Christian name, long and frequent prayers appear to me the most palpable. Something might possibly be said in behalf of those long-winded petitions to the Throne of Grace, if there were no definite regulations on the subject in the Scriptures. But there are instructions on this subject in the Scriptures; and they are of the most positive nature; and furthermore they were delivered by Christ himself, and that too, to his apostles, the ministers of his church. What can be more explicit than the following verses of the 6th chapter of Matthew?

5. "And when thou prayest thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

7. "But when ye pray, use not vain repetitions, as the Heathen; for they think they shall be heard for their much speaking.

8. "Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him."

And yet the ministers of the Gospel, officers of colleges, with the Bible in their hands, learning in their heads, and pretended piety in their hearts, live in continued and open violation of precepts so plain and positive. Surely the *learned* gentlemen must be extremely ignorant of their Divine Mas-

ter's injunctions, or else bare-faced hypocrites: the latter seems the most probable.

What is the substance of these prayers? Do they consist of any thing except "*vain repetitions*?" I feel conscientious in saying that, with one or two exceptions, I never heard one from a Calvinistic mouth that contained less than *ten*; and I have heard a great many that contained as many as *fifty*. Is the Almighty *deaf*, or *sleeping*, that he must be continually importuned for wants, many of which exist only in the imagination?

Dr. Paley tells us, that to take the name of God in *vain*, is to mention it "when it is useless; and it is useless when it is neither intended nor likely to serve any good purpose; as when it flows from the lips idle and unmeaning; or is applied upon occasions inconsistent with any consideration of religion or devotion, to express our anger, our earnestness, our courage, or our mirth: or indeed when it is used at all except in acts of religion, or in serious and seasonable discourses upon religious subjects." Now, the manner in which the clergy at present use the name of God in prayer cannot be "in acts of religion," because they violate one of the most express injunctions of our Saviour in so doing. Therefore, without examining this definition any farther, it is my serious opinion that the frequent repetition of the name of God in prayer, is neither more nor less than so many violations of the commandment, "Thou shalt not take the name of the Lord thy God in vain." To add insult to profanation, it is the general practice to wind up a prayer of an hour long, with "we are not heard for our much speaking."

In Calvinistic churches it is the general custom of the congregation to stand erect, when the holy man commences his petition. But long before the parsonified personage is prepared to say "Amen," a majority of the long faced professors have fallen beneath the influence of the *spirit*, but unfortunately that spirit is *SOMNUS*. I cannot much blame them; for as scrupulous as I am to comply with the ceremonies of the place, it is with extreme difficulty that I can keep from falling asleep beneath the somniferous effect of the drowsy petitioner. What efficacy is there in such prayers? Does it not destroy the effect which rational prayer ought to have on a congregation?

The collegiate whose mind is not shackled by a drowsy, luke-warm religion, and whose actions are dictated by the independent spirit which resides in his own breast, cannot but feel indignant at forms and ceremonies so repugnant to the interests of true religion. He is astonished to find the plainest precepts of the Author of his religion, treated with solemn mockery by those who profess to be Doctors of the church. And if this spirit does not possess that decided character which spurns the unhallowed encroachments of clerical ambition, he is in danger of falling into a total neglect of every religious duty. To avoid being a witness of such degeneracy is not in his power, if he pays any regard to the laws of his institution. Attend chapel he *must*—attend church he *must*—and as the fruits of

his obedience, he *must* listen to what his reason contradicts and his soul abhors. How is it possible for him to give a conscientious assent to a prayer which contains so many "*vain repetitions*," and which is distinguished for so "*much speaking*?" Hence the Sabbath becomes to him a day of real misery, instead of intellectual comfort and rest. This has an unhappy influence on his mind, because he is apt to become alienated from the rational duties which ought to be performed on that day. We are made of flesh and blood; and flesh and blood sometimes carry us to extremes. What is more natural for a person who has been tortured almost out of his existence by some quack physician, than to reject even such operations as may be necessary for his recovery? What is more natural for a person who has become disgusted with vain and useless ceremonies, than to reject even such as are rational?

Let us fondly hope that the independent efforts of those who dare to rally around the standard of religious toleration, may yet succeed in lifting the veil that conceals from the multitude the ridiculous absurdities which disgrace our religion, and threaten us with the tyranny of an odious priesthood.

—♦—

From the (Boston) Universalist Magazine.

JACOB'S MISTAKES.

There is a remarkable coincidence between the mistakes of Jacob concerning his brother Esau's disposition and character, and the mistakes of many people with respect to the character of our Heavenly Father. Jacob supposed that his brother was his enemy, and was afraid to fall into his hands. He omitted to make no sacrifices which he thought would have a tendency to appease him. His first attempt was to interest his brother in his favour by giving him a knowledge of his success while with Laban, and of the variety and extent of his possessions. When he heard that his brother with a retinue was coming, to meet him, the thought came not near his heart that his brother loved him. His prayer to Almighty God then was, "Deliver me, I pray thee, from the hand of my brother: for I fear him, lest he will come and smite me, and the mother with the children." He then prepared a very valuable present for his brother to obtain an interest in him and find grace in his sight. It consisted of "*two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.*" "I will appease him," said he, "with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me." When he saw Esau coming, he made such a disposition of his household as he thought would tend best to secure the dearest members thereof from his brother's wrath. He passed on toward his brother, bowing to the ground as he went, until he drew near. I imagine that I see him trembling, his countenance pale with guilt. Esau rushes to meet him; and to his utter but joyful disappointment, his brother falls upon his neck and kisses him, and they mingle their tears.

How many people there are who constantly live in the most slavish fear of Almighty God! They imagine that he is their enemy. They can conceive of nothing more dreadful than to fall into his hands before he is appeased. And no sacrifices are thought too great to gain his favour. This is considered of so much importance that the principal inquiries of their spiritual leaders are, "Have you obtained an interest in Christ?" "Have you made your peace with God?" "Have you found grace in his sight?"

Jacob was alarmed on account of his children. "I fear him," says he, "lest he come and smite me, and the mother with the children;" and yet he knew that his wife and children had never done any thing to incur the displeasure of his brother. Thousands of christians have mourned without hope over their little ones, whom they supposed the Almighty would destroy. Not, however, on account of any thing they had done, but for the sins of their great progenitors.

The writer cannot but indulge the joyful expectation that these people will meet with a disappointment far more sweet than that of Jacob: that they will find in God a Father and a friend, whose love and grace cannot be purchased or abated; who requires not our burnt offerings, our calves of a year old, our thousands of rams, our ten thousands of rivers of oil, our first born for our transgressions, or the fruit of our bodies for the sin of our souls: but who requires this, and this alone, that we should do justly, love mercy, and walk humbly with our God.

MORAL INFLUENCE OF ORTHODOXY.

PART OF A SERMON FROM JER. vi. 14.

"*They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.*"

Every one knows that a wound may be so managed by a surgeon as to heal slightly over, appear cured, and after all be left in a worse condition than ever, to fester in secret, and to eat away the life of the victim. Such is the case mentioned in our text: "they have healed also the hurt of the daughter of my people *slightly*."

They who had been guilty of this mismanagement, were the prophets and priests; as we discover by the preceding verse: "from the prophet even unto the priest, every one dealeth falsely; *they* have healed also the hurt of the daughter of my people slightly." The Lord hath prepared us, by what he said in the end of the foregoing chapter, to expect no better result from the management of this parsonified class: "A wonderful and horrid thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." Chap. v. 30, 31.

It scarcely needs to be remarked, that by the wound which had been thus slightly healed, we are to understand a *sinful disposition, an inclination to transgress*: the worst and most malignant wound that ever afflicted human nature.

And the plain meaning of our text, when divested

of its figurative dress, is, that the prophets and priests of that age, pretended to heal the moral disorders of the people, and finally professed to have actually done it, saying, "*Peace, Peace,*" but that, after all, they had, in reality, succeeded no farther than to render the people what Christ afterwards pronounced them, like whited sepulchres, fair without, but within full of all manner of uncleanness. All they had done was but *outside appearance*; the *hearts* of the people they had left as sinful as ever.

But it is of little use to call up the faults and mismanagement of a set of priests who lived two or three thousand years ago, unless their mistakes may serve to detect similar mismanagements among ourselves. Was it only in the days of Jeremiah, that the priests were ever liable to fall into such a pernicious mistake? Let us see.

Let us examine the medicines and treatment used by the priests of latter times, to heal the hurt of the daughter of God's people. Let us see whether the doctrines and modes of preaching now generally relied upon to reform the world, are, in their natural influence, salutary, and calculated to effect this purpose. We will begin where those doctrines begin, with the character they attribute to human nature. You all know that it is a fundamental article of *orthodoxy*, that all mankind in their natural state are *totally depraved*. This notion runs through the whole range of common preaching, and leavens every portion of religious instruction which orthodoxy affords. Now my friends, what is the natural influence of this one sentiment,—*total depravity*? It certainly teaches sinners that they cannot render themselves worse, do what they will, than they already are; for who was ever so stupid as to imagine, that man could become *more* than *wholly* depraved! But is this salutary? Is it not on the contrary highly pernicious to destroy all apprehension of greater criminality, and thus to remove that natural caution which preserves the regular and the prudent from the excesses of wickedness? But this is not all; this system teaches mankind not only that they cannot render themselves *worse*, but also that they cannot make themselves *better*, than they already are. My friends, I do not misrepresent this system, when I say it requires men, on pain of eternal damnation, to believe that they can produce no change, no improvement in their minds which will be really for the better; and that, until God sees fit to effect a *miraculous* change, contrary to their whole nature, all their actions, and all their thoughts, be they seemingly good or bad, are alike infinitely wicked, and offensive in his sight. Preachers often tell sinners, in so many words, that to break off their vicious habits and to reform their lives, is to do nothing at all toward gaining the one thing needful; and that to devote their attention to this, is in fact, only to lay a snare to entrap themselves in hell with the deluded *moralists*. Such is the doctrine which thousands who do not believe a word of it, still support, because they think it the best calculated to promote morality! I have often reflected on the subject; and if an individual may be allowed to "show his opinion" in opposition to half the

community, I say that the doctrine of *total depravity* is a poison so powerful, that, if made an important part of any system, it must neutralize every good property that ever was or ever can be associated with it.

But it will, perhaps, be urged, notwithstanding orthodoxy teaches all that has been mentioned, yet it also exhorts sinners to repent and to become religious; by threatening endless torment on those who refuse or neglect. Let all this be granted; though it may be doubted whether it urges the most powerful motives. And we will, for the present, pass over the absurdity of its exhorting men to do what it denounces as damnable heresy to imagine they can do any thing about, we will only ask, *What is the great work* which it thus urges, and would compel people to perform? Answer: to fear hell; and to be willing to be damned. My friends, we have not accustomed ourselves to inquire, with sufficient attention, into the *object* of the affecting exhortations and appalling threatenings of orthodoxy. Let us be more particular. Is it to forsake their evil courses, to reform their conduct, to repent of the several sins they themselves have committed, and to commit them no more, that sinners are exhorted? No. Indeed this is by no means the great, the all-important duty. Preachers of the doctrine under consideration, take particular pains to caution the sinner against mistaking this for the "one thing needful." This, they declare, is not religion, but dead morality; with all of which, one may just as well be damned, as without it. They sometimes inform us, how particular persons have lost the spirit of conviction, in this way; and thus seared their consciences, and sealed their dreadful doom. The Lord, it is said, had begun to operate on their minds; they were in a hopeful way; they had become aroused from their lethargy, and awakened to a sense of their horrible condition. But, alas! the devil came, and told them to amend their moral characters; and they, deluded victims, took up with the fatal advice, and so sunk again into their false security, to awake no more till they shall awake in hell!

Indeed, it is not uncommon for these preachers to say, expressly, that the abandoned wretch is in a fairer way of religion, than the virtuous, moral man.

What is it, then, that they mean by exhorting us to repentance? Why, they mean that we should repent, not so much of our own particular vices or crimes, but of that desperately wicked nature, with which it is said we were born into the world; or rather, that we should be alarmed on account of it. They mean that we should feel ourselves to be the subjects of God's wrath and curse, on account of this nature; that we should despair of altering our condition; and be brought to realize that nothing but a miracle on the part of heaven can afford us relief. These are the prime objects of all their exhortations, of all their promises and threatenings. However great we may suppose the force which their system can exert, we must remember that all that force is concentrated to such points as these,

and here expended. *Morality*, or natural virtue, instead of finding her cause warmly patronized by it, is treated rather as a heathen, vainly intruding herself into christian company. *Ibid.*

From the New-York Spectator.

PRIESTCRAFT, ROYALTY, AND BLASPHEMY COMBINED.

We hardly know whether we shall be excused for inserting the following extract from a London paper of a letter from Spain, giving an account of the most outrageous act of blasphemous villany ever heard of, committed by an impudent Franciscan clothed in sacerdotal robes. The blasphemous presumption it exhibits, chills the blood at the bare recital, and fills the mind with unutterable horror, of the wretch who planned and executed such an infamous scheme, to practise upon the superstitious bigotry and ignorance of men who are slaves to the iron-hearted despotism of a weak, pusillanimous, and cruel monarch, drunk with power, and dead to all sentiments of liberality and justice, slaves also to the most impious deceptions of abandoned priests, practised in the name of the ALMIGHTY, in order to uphold the blood-stained throne of the tyrant!

Who but must feel for the wretched condition of a people thus goaded by unrelenting despotism, and cheated and deceived continually by the abominations of a corrupt priesthood, who plunder from them in the name of religion whatsoever they covet? And who will not breathe fervent aspirations to that ALMIGHTY BEING who is thus impiously insulted, that he will hasten the time of their deliverance, and send among them the pure light of religion and liberty?

"His holiness the Pope has lately pronounced the beatification of a Spanish Franciscan, named Jubin. Among the numberless miracles attributed to this holy monk, is one of having resuscitated several couple of half-roasted fowls, which, at his command, took wing from the spit, and flew away with most miraculous velocity. The age of miracles may be over in other countries, but not in Spain, for it was no longer ago than last year that the following very remarkable one took place, and which is firmly believed by all *white (blancos)* Spaniards. During the great drought of last summer, prayers were offered up in all churches for rain, and among others in that of the village of Las Cabezas de San Juan, in Andalusia, where the unfortunate Riego proclaimed the Constitution. But it was in vain that the patron Saint Nicholas was worried with prayers, he was, it seems, not a wet saint, for not a drop of rain fell. However, on a Sunday, as the faithful were at their devotions in his church, they perceived a letter in the hand of the saint. Some of the most devout approached to take it; but though Saint Nicholas de las Cabezas de San Juan is of no more yielding material than wood, yet he raised the hand in which he held the letter, which was taken as an unequivocal sign that he was unwilling to deliver it. The cure, being informed of the circumstance, came in full canonicals to the saint, and prayed him humbly to give him the letter, which the saint,

by lowering his hand, acceded to, and the cure took the mission and read it to the congregation, to their infinite edification. It was couched in the following terms:

"Abodes of the Blessed, May 1, 1824.

"My beloved Nicholas—I have heard your continual prayers to me to send down rain upon your country: you have, no doubt, forgotten the crimes with which your rebel village is stained, and which are the cause of the drought which now afflicts unfortunate Spain. It is in vain that you ask for water, at present it is impossible for me to oblige you. Except rain, ask any thing else you wish from

"Your affectionate,

(Signed) "THE ETERNAL FATHER."

This miracle was of public notoriety, and made a considerable noise, not only in Andalusia, but all over Spain. Even at present, should any one be imprudent enough to express any doubt of it before the brave inhabitants of Las Cabezas de San Juan, he would run considerable risk of broken bones, if not loss of life. *Lon. Pap.*

ARTICLES OF THE CHURCH OF ENGLAND.

Art. xxxi. Of the one oblation of Christ finished upon the Cross.

"The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is *none other* satisfaction for sin, but *that alone*."

The terms "*redemption, propitiation, and satisfaction*," are admitted, we believe, by the religious of every sect, to contain and express the whole of the benefit which shall result to mankind from the mission and mediation of Jesus Christ. It is also fully admitted that the offering of Christ has been made once. The propositions therefore, stand in effect as follows—The offering of Christ has been made once. The offering of Christ once made is perfect. It is a redemption, propitiation, and satisfaction for all the sins of the whole world. The sins of the whole world are either original, or actual, or both. There is *none other* satisfaction for sin, but that alone; that is, the perfect redemption, propitiation, and satisfaction of Christ's offering once made.

We have never seen words put together which teach an *unconditional* and *universal* salvation in a stronger and clearer manner. But mankind think differently; or, perhaps, they will not think at all. With a view to impress the subject more deeply, we will consider the *reverse* of the propositions; the reader must then make his choice.

The offering of Christ once made, is *not* a perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; for there is *another* satisfaction for sin, beside that of Christ's. Common sense must cry aloud to every man, that a *perfect* redemption cannot be deficient, or fail of redeeming. Also, that an *imperfect* redemption cannot redeem. The Episcopal Church have proclaimed to the world that Christ's

redemption is perfect. That it will redeem from all sin, original and actual. That it will redeem the whole world from all sin. They go farther. They say, that there is *none other* satisfaction for sin but *that alone*. Now for their consistency.

They eternally damn mankind by thousands, to Hell, fire, and Devils, when their redemption is perfect—when a perfect satisfaction and propitiation has been made for all their sins! Was ever *insanity* more madly wild than this? Alas! for *saints in lawn*! They damn their fellow-sinners when their redemption is *perfect*, and when themselves have solemnly declared there is *none other*. How horrible is the condition of mankind! There is no redemption, propitiation, or satisfaction for their sins, except that which is *perfect*, and they are eternally damned for not procuring a *better*!

FOR THE GOSPEL HERALD.

Was a Universalist to express a confidence in the atonement made by Christ, equivalent to the sentiments contained in the xxxi. article of the Episcopal Church, he would not only be charged with heresy, but branded with the epithets of heathen, and infidel, and the orisons of the "rigidly righteous" would be poured forth either for his conversion or his damnation, as the case may be. Were he to assure his Episcopal brethren in the language of their own creed, that "redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," was accomplished by Christ,—nay, were he to tell them in the language of inspiration itself, that Christ was the Saviour of all men, he would be given to understand, that *faith, repentance, and good works* were necessary to render the blood of the Saviour *efficacious*, (the above scripture and article of faith to the contrary notwithstanding.)

Reader, have you ever believed that in consequence of the sin of your first parents, you are liable to eternal punishment? You are informed that "Christ hath made satisfaction." Have you been guilty of "actual" transgression? your "redemption is perfected." The atonement has been made, not for your sins only, but for the "sins of the whole world, both original and actual." Give yourself no uneasiness, therefore, about your eternal destiny, if you have been froward and violated the laws of God and man, you can make *no satisfaction*; the offering of Christ hath already made it, "and there is *none other satisfaction* for sin, but *that alone*;" as per Article xxxi. of the Episcopal Church.

ST. PIERRE.

A WAY TO HONOUR THE SABBATH.

A layman recently in conversation with an orthodox clergyman relative to the observance of the Sabbath, approved of travelling on that day, when necessary business called for it. He asked the clergyman what the traveller should do, who had only money sufficient to defray his expenses on the road, provided he should proceed with all convenient expedition, if he should tarry in a strange place at a public house over the Sabbath, and incur an ex-

pense which his means would not enable him to defray? "Why, replied the clergyman, "the traveller had better cheat the tavern-keeper out of two day's keeping, than to cheat the Lord out of one Sabbath!"

Query. How long has *cheating* been a religious duty?

From the (New-York) Telescope.

THE CHAFF AND THE WHEAT.

The following communication is from a respectable citizen, and may be relied upon as strictly true.

It was on one of those evenings, in which it is pleasant to walk about and visit some of those delightful promenades, that I found myself on the Battery; not having found any more convenient seat to rest upon than was afforded on the railing of the Battery, and although not a very comfortable seat, many hundreds were glad to rest their weary limbs upon it, notwithstanding, if they had been so unfortunate as to make the least slip of hand or foot, they might have been dashed to pieces on the rocks and stones below, or plunged in the water. After having been sufficiently refreshed to proceed, on my return, I stepped into the brick meeting-house in Beekman-street, and heard the preacher descanting upon the text respecting the separation of the *wheat* and *chaff*. He stated that there was no difficulty in discriminating who among the many multitudes were comparable to the *wheat*, and who were the *chaff*—and without any exception or qualification whatever, declared that all those who contributed to the support of Missionary and Bible Societies, were the *wheat*, and would enjoy everlasting felicity; and that all those who clogged the wheels of the gospel carriage (as he was pleased to term them) or withheld their aid, were the *chaff*, and would be burnt eternally in the fire unquenchable!!

AN ADVOCATE OF THE TRUTH WANTED.

The editor of this paper has recently received a letter from *Pinckneyville, (S. C.)* containing an urgent request to obtain a preacher who is sound in the faith of Abraham, that in Christ *all* the families of the earth shall be blessed, who will locate himself at the place above-mentioned. It is deemed proper to give publicity in this manner to the request of our Southern Brethren, as the best method of ensuring success. Our brother editors are requested to give publicity to this article.

UNIVERSALIST CHAPEL.

The corner stone of the Universalist Chapel in Providence, (R. I.) was laid July 18th. The House first erected by the Universalist Society in that place, was a short time since destroyed by fire.

THE GENERAL CONVENTION

Of Universalists of the New-England States, will hold their annual session at HARTLAND, (Vt.) on the 21st and 22d of September next.

A HOUSE OF WORSHIP

Is now building at Saratoga Springs, of brick, 40 by 50 feet. The corner stone was laid June 14th. The Society at this place call themselves "*Restorationists*."

A NEW ASSOCIATION

Has been formed by Universalists in the interior of this state, denominated "THE CHATAUQUE ASSOCIATION OF UNIVERSALISTS."

THE EASTERN ASSOCIATION

Of Universalists convened in WAYNE, (Me.) July 6th, according to adjournment.

From the Maine Baptist.

And now abideth Faith, Hope, and Charity, these three.
But the greatest of these is Charity.

1 Cor. xiii. 13.

Three sisters, of one heavenly parent born,
Religion brighten, and the church adorn;
The eldest, Faith, with Revelation's eyes,
Through Reason's shades, the realms of bliss describes,
Brings heaven, in realizing prospect home,
And antedates the happiness to come!
The second, Hope, with life-bestowing smile,
Lightens each wo, and softens human toil;
Bidding the thought-dejected heart ascend
To that blest place where ev'ry care shall end—
The youngest, Charity, a seraph guest,
With clement goodness warms the social breast;
Her boundless view and comprehensive mind
Sees and pursues the weal of human kind.
And taught to emulate the throne above,
Grasps all creation in the links of love!

Yet two of these, though daughters of the sky,
Boast short duration and are born to die;
For Faith shall end in vision, Hope in joy;
While Charity, immortal and sublime,
Shall mock the darts of death and wreck of time;
When nature sinks, herself the prey of fire,
And all the monuments of art expire;
She shall emerge triumphant from the flame,
The same her lustre and her worth the same,
Confess'd shall shine to saints and angels known,
Approv'd, distinguish'd near the eternal throne.

SELECTED.

Hail! sov'reign Goodness! infinite and free;
Thine eye the light, thy span immensity!
Thyself the centre, and creation's soul!
Whose vast circumference circumscribes the whole?
Extends o'er all its penetrating sway,
And kindles darkness, or puts out the day.
From whom conceal'd no secret thought can rise,
Escape thy notice, or deceive thine eyes,
Known ere its birth, known ere in embryo warm'd,
By words depicted or in action form'd;
Trac'd from its point thy spirit marks its course,
Directs its motion, or repels its force.
To gain some end, or frustrate some design,
Alike thy justice, and thy love combine.
Searcher of hearts! to thee are equal known
The mind of millions, as the mind of one.
Who would not fear, who would not kiss thy hand!
Fall at thy word, or rise at thy command?

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Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, SEPTEMBER 10, 1825.

NO. 9.

From the (Hartford) Religious Inquirer.

THE SOUL.

What is the signification of the Greek word PSUCHE; translated soul?

Many people have believed, and many still believe that this word signifies an immortal, spiritual principle in man, which will exist to eternity.

We shall not, at this time, say that this is, or is not the true signification of the word, but shall only state, for the consideration of the candid, some circumstances in relation to it, which we apprehend are not generally known. This word and its derivatives are variously translated in the New Testament; by an attention to the different translations, we may, perhaps, discover what ideas the sacred writers entertained in regard to the word. If we do not mistake, *Psuche*, or its derivatives are translated *Sensual* in two verses in the New Testament; *Ghost* in 3; *Natural* in 4; *Mind* in 6; *Life* in 33; and *Soul* in 54. We will give a few specimens of each translation, Matt. ii. 20. "For they are dead who sought the young child's (*psuchen*) life." John xiii. 37. "I will lay down my life (*psuchen*) for thy sake." Rev. viii. 9. "And the third part of the creatures which were in the sea, and had life, (*psuchas*) died." On this last text, it may be observed, that "the creatures which were in the sea," were in possession of *psuchas*, lives, souls or whatever else may be indicated by this word.

This word is translated "Ghost" 3 times; in all, the form of expression is "gave up the Ghost;"* it is used in relation to Herod, Ananias, and Sapphira. Whether, in these instances, an immortal principle, or something of a different nature, be intended, let each man judge. It is sometimes translated "mind." Phil. i. 27. "Striving together with one mind," (*mia psuche*.) Compare Acts iv. 32. "And the multitude that believed were of one heart and one soul, (*e kardia kai e psuche mia*.)" Does the word "mind" in the first instance, signify any thing different from the word "heart" in the last? and if not, is any thing proved in regard to the one more than to the other? The word is sometimes translated "Soul." See, Acts vii. 14, 27, 37. 1 Thes. ii. 2. Matt. xvi. 26. On the last text we remark, that

* When *psuche* is translated ghost, it is used in composition in the New Testament, or forms part of a verb, and may be found in Acts v. 6, 10, and xii. 23. It is quite remarkable that when men are said to give up the ghost, *psuche*, either separately, or in composition, is invariably used; but when Christ is said to give up the ghost, *pneuma*, either separately or in composition is always used. Vid. Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xiii. 30. It is used separately by John and Matthew, but in composition by Luke and Mark. Ed. Rel. Inq.

the same word is twice translated "*life*" in the preceding verse.

We are now to examine a few passages where this word occurs in a sense somewhat different from the general idea respecting it. Heb. iv. 12. "The word of God, piercing even to the dividing asunder of the soul (*psuches*) and spirit." If they may be divided, are they one and the same. We have said it was sometimes translated "*Sensual*;" see Jude 19; "These be they that separate themselves, sensual, (*psuchikoi*) not having the spirit." This word (*psuchikoi*) you will observe, is the adjective derived from the noun *psuche*, and of course the nature of its signification is the same. By this it appears that men may have the *psuche*, or be *psuchikoi*, who are destitute of the spirit. Again, James iii. 15. "This wisdom descendeth not from above, but is earthly, sensual, (*psuchike*) devilish." Once more; this word is translated "*Natural*." 1 Cor. xv. 44, 46. "It is sown a natural (*psuchikon*) body, it is raised a spiritual (*pneumatikon*) body. There is a natural (*psuchikon*) body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, (*psuchen zosan*) the last Adam was made a quickening spirit (*pneuma zoopoion*.) Howbeit that was not first which was spiritual, but that which is natural, (*psuchikon*) and afterward that which is spiritual." You will observe that in all these cases, the soul, or *psuche*, is spoken of as different from the spirit, and as opposed to it in its nature. 1 Cor. ii. 14. "The natural (*psuchikos*) man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned." A man, then, may have the *psuche*, or be *psuchikon*, who cannot receive the things of the Spirit of God.

To conclude, it appears evident from the scriptures we have quoted that *psuche*, so often translated soul, is sometimes used to indicate something directly opposed to the spirit; and whether it be proper to understand the word to signify in one instance, that, to which it is absolutely opposed in another, is a question which every man ought to consider; "Let every one be fully persuaded in his own mind."

REMARKS.

It is evident, (if not to demonstration, to the imposition of a rule of construction to preserve any thing like common sense and consistency in the Scriptures,) that the term *psuche*, and its derivatives, cannot have a relation to a *part* or *property* of man divested of the body or flesh, but is necessarily confined, in a qualified sense, to man compounded, in

this mode of existence, of *body, soul, and spirit*; and subject to the impressions and influences of external objects confined in their operations to *animal* existences. The conclusion, therefore, follows of necessity, that, as the *psuche* can be *lost*, or endure incidental extinction now, this damage (if it may be thus expressed,) is the result of man's *compound*, and cannot happen to man when he shall become the recipient of the change which will constitute "the resurrection of the *dead*."

This subject is certainly an important one, and, in its ramifications, may lead, as a clue, to happy and interesting elucidations of prominent and momentous features of doctrine, which have heretofore been measurably obscure and difficult. If some of our brethren who have leisure and inclination, who have already embarked in this inquiry, will pursue it, and improve upon the hints we have given, by a critical disquisition upon the evidence and testimony contained in the Scriptures relative to the contrast between man compounded of *body, (flesh,) soul, and spirit*, and man raised from the *dead*, and *glorified*, we believe that valuable additions may be made to the present stock of theological science.

ED. GOS. HER.

CONFESSION OF ROUSSEAU, AN INFIDEL PHILOSOPHER.

"I will confess to you," says he, "that the majesty of the scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they, compared with the scriptures! Is it possible that a book, at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety! What truth in his replies! How great the command over his passions! Where is the man, where is the philosopher who could so live, and so die, without weakness and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ. The resemblance was so striking that all the fathers perceived it. What prepossession, what blindness must it be, to compare the son of Sophroniscus to the Son of Mary!

What an infinite disproportion there is between their Socrates dying without pain, as ignominy easily supports his character to the last; if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say therefore what they had done, and

to reduce their examples to precepts. Aristides had been just, before Socrates defined justice; Leonidas had given up his life for his country, before Socrates declared patriotism to be a duty. The Spartans were a sober people before Socrates recommended sobriety, before he had even defined virtue, grace abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality of which he only hath given us both precept and example?

The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people on earth. The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates in receiving the poison blessed indeed the weeping executioner who administered it; but Jesus in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the mark of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty, without obviating it. It is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than a hero."

DOCTOR GRIFFIN.

Doctor Griffin delivered an Address before the "American Education Society," which contains the following: "a *nation* of happy spirits looking down on their companions in hell," &c. "We have seen (say they) that our escape from infinite misery and our arrival to this unbounded good, are to be traced to the charity [dollars] of that blessed man, who founded that scholarship. There stands our benefactor, whom next to God and the Redeemer, all millions hail."—"If Christ could part with his blood and life, for our salvation, shall we think it too much to give our paltry pelf, for the salvation of his members?"

"And consider that every *cent* we call our own, came from his hands—came marked with the *price* of his blood. And shall we withhold from him what [money] he purchased for us by his blood, and freely bestowed? For what did he give it to us to demand it again? What but to try us by an experiment the most decisive? And if under these solemn circumstances, we will not return to him the blood-marked coin, what an awful exhibition of ingratitude, idolatry, and rebellion? Show me the tribute money. Whose blood and superscription is it? A

voice from heaven answers, *Christ's*. I charge you then, by the living God, to *give unto Christ the things that are Christ's*."

The following propositions are contained in the above quotations. A *nation* owe their eternal felicity to a *man*; and the "blessed man's" *money* is the means of their salvation. The blood of *Christ* is considered of less efficacy than the "blessed man's" *money*. Dollars and cents, mere "*paltry pelf*," are "marked with the price of Christ's blood." "A voice from heaven answers," the "blood-marked coin" is "*Christ's*." Every *rational* man will make a suitable comment on the impious and absurd assertions of Dr. G.

Our impressions are the following—Dr. G. urges the laity to give their money—he withholds *his*; and reserves it to pamper his body. Dr. G. presents himself as the ambassador of Christ. Who, and what is he? Answer, A man, clothed in black cloth, who for many years has fattened on the money he has begged from the public; and of his pretensions to authority from Heaven for his dogmas which he trades in, we boldly assert, that they are no better than his pretensions would be to the throne of George the iv. The public have Dr. G.'s *word*, that he is commissioned by Heaven to preach to mankind! Dr. G.'s *word* is worth no more than the word of the commonest man in the community. These are facts. Let a priestridden community ponder—let the frightened children of delusion view the *bugbear*, which men in black clothing have manufactured for the purpose of gulling them of their *cash*.

"ON MAKING A WILL."

[*Extracted from a communication in the Boston Telegraph.*]

"In contemplating various means of doing good, it has occurred to me, that the idea of giving for charitable purposes, *by Will*, has not been so often and seriously recommended, as its importance demands.

"The United States contain about 10,000,000 inhabitants. At least *one million* of these may be supposed to possess property at their disposal, from which they are liable every moment to be called away by *death*. It is estimated, that, on an average, the whole number of one generation passes off the stage once in every thirty years. According to this estimate, a *thirtieth part* of this *one million*, that is, 33,333 owners of property in the United States will die the *present year*. Should these, on an average, bequeath each *Twenty Dollars* for charitable purposes, the amount, thus given, would be 666,660 dollars.

"If, as Solomon remarks, riches may be *kept by the owners thereof to their hurt*; it is perhaps more frequently true, that they may be left to the *natural inheritors thereof* to their destruction, to the destruction of their minds, the perversion of their moral habits, and the ruin of their souls!

"Perhaps there is no subject on which Christian teachers, and the influential friends of charity generally, are more remiss in the discharge of their

duty. They seem generally to have imbibed the false notion, that the final disposal of one's own property is so entirely his private, personal concern, that it would be indelicate and obtrusive to address him plainly on the subject, and encourage him to give for the noblest purposes. In consequence of this criminal remissness and false delicacy on the part of those who have influence over the minds and hearts of men of property, doubtless many give nothing to promote the cause of learning, and religion, and the general improvement of their species, who *might be induced by a single conversation*, to give with distinguished liberality and cheerfulness; and who might for ever after remember with gratitude the day, when the duty and the privilege of making a liberal bequest was first suggested to their minds and impressed on their hearts *by the faithfulness of a friend*."

A correspondent to the *Boston Recorder*, introducing the article "*on making a will*," into that paper, observes:

"It has come to my knowledge, that, in consequence of reading it in the *Telegraph*, one gentleman of wealth has resolved to bequeath a considerable portion of his property for charitable purposes. Others may have been affected in a similar manner. Your paper can carry the communication directly to 3,000 additional families; and it will doubtless be shown to others, for whom it may be thought appropriate; and thus eternity may reveal, that the sanguine hopes with which it appears to have been written, are more than realized." [How wise are these seekers for money, in their generation!]

WHAT IS MAN?

We did not purpose in concluding our remarks, in page 66 of this Number on the article from the RELIGIOUS INQUIRER, to assume the consideration of the subject again at present; but circumstances have occurred which now induce us to resume this interesting subject.

Man is described, (1 Thess. v. 23,) as constituted of *spirit*, (*pneuma*), *soul*, (*psuche*), and *body*, (*soma*.) Therefore, in reply to the question, What is man? the answer is ready—Man is a being compounded of *spirit*, *soul*, and *body*. Of the *body*, there can be no dispute. "*Dust thou art, and unto dust shalt thou return*." (Gen. iii. 19.) The *spirit's* origin is alike certain. "Then shall the *dust* return to the *earth* as it was; and the *spirit* shall return to God who gave it." (Ecclesiastes xii. 7.) The *soul*, (*psuche*), is neither the body nor the spirit; but, we think, must be considered as the necessary consequence of the amalgamation of *matter* and *spirit*. The use of the term in the New Testament, where it is frequently rendered *life*, authorises this conclusion. Hence it follows, that a man's soul while in the body, in this mode of existence, is essentially different from that which shall result from the union of his *spirit* with a *spiritual body*. For "there is," (says Paul, 1 Cor. xv. 44.) a *natural body*, and there is a *spiritual body*." Reason will teach us, that the soul of a *natural body*, must differ from the soul of a *spiritual body*, in

the same ratio that a natural body differs from a spiritual body. Therefore, as a spiritual body is incorruptible, and glorious, the soul of a spiritual body must also be incorruptible and glorious. Consequently, the soul of the natural body being subject to mortality, or *death*, the conclusion is irresistible, that the soul of a spiritual body is immortal, and cannot be dissolved.

The reader will please to remember, that the phrase "Resurrection of the *body*," is not to be found in the Scriptures. It is a corrupt branch from the root of human tradition. "The resurrection of the *dead*," (1 Cor. xv. 35,) is the pure Scripture doctrine and phraseology. Therefore we ask, "How are the dead raised up, and with what *body* do they come?" (1 Cor. xv. 35.) We enter our protest against the doctrine of "The resurrection of the *body*." We declare, in the words of inspiration, that "God giveth to every seed his own body." For "it is sown in corruption, it is raised in incorruption." What is raised? Ans. The *dead*. What is dead? Ans. The *psuche*, soul. The dust, or body, returns to dust, and is never heard of. The *spirit* returns to God; and we will add, it returns disengaged from corruption, united to a *spiritual body*, and a *soul* raised from the *dead*! And farther, we add, it is the union of the *man's* spirit with a spiritual body, which renovates the soul, and again produces in the Heavenly, (not the earthly corrupt image,) the Divinely organized man, compounded of spirit, soul, and body. We presume there may be those who will unhesitatingly pronounce this to be error. So be it; but we shall be glad to find those who can prove it to be so.

The contrast is now fairly in view. Man is now in the flesh; and his *life* or *soul*, is necessarily *mortal*, and subject to all the mutations of a mortal state. The cause assigned is sufficient. The man's body is *dust*. The man's spirit is of Heavenly origin, and the life or soul can exist no longer than the union is preserved. There must be a resurrection of the dead, or man is a prey to annihilation. There must, to produce this resurrection to immortality, be a new body, not subject to change, corruption, and death, or the soul or life of the recipient will be continually in danger of extinction or death. The conclusion, therefore, is as follows, "man dieth, and giveth up the ghost, (spirit,) and where is he?" He is extinct, to all intents and purposes; his body has returned to inanimate *dust*; his spirit has returned to *God* who gave it; and his soul, or life, is poured out, like water upon the *ground* which cannot be gathered. Now is the momentous period—now the awful pause in human destiny. Shall the bowl, broken at the cistern, be dissevered for ever? Yes. There is a "house not made with hands, eternal in the heavens." "In my Father's house are many mansions." The earthly tabernacle or house, is dissolved for ever, and the trump announces the beginning of a soul, or life that cannot end. The constitution of man is now heavenly. He is fitted for the glorious destiny for which he was created. The *dead* is raised, "in a moment, in the twinkling of an eye," and the spirit ascends clothed with im-

mortality, incorruption, and glory, to God who gave it. The *psuche*, *soul*, or *life* of man, will then be indissoluble; and mortality be swallowed up in victory. This is the glorious change that awaits mankind. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption—the dead shall be raised incorruptible, and we shall be changed!"

From the Christian Baptist.

In many towns and neighbourhoods in this Western World, it becomes necessary, in order to success in any business or profession, that a person profess some sectarian creed. In some places, it is true, there is a majority of non-professors, among these a man without a creed may succeed. These situations are, however, comparatively few, and still becoming fewer. The only chance of success, in most places, for a non-professor of a sectarian creed, (and there are many who seem to understand it) is, to pay a tribute of respect, or a tribute of money, to the more powerful or more popular creed in his vicinity. Next to this, it behooves him to speak "charitably" of all. But wo awaits him who has so little policy as to profess no creed, and at the same time to speak disrespectfully of any or of all. William Pedibus the shoemaker, lost the custom of all the Presbyterians in town, because he said that Parson Trim denied free agency. And Thomas Vulcanus, the blacksmith, never shod a Methodist's horse since the time he censured Elder Vox's sermon, on the possibility of falling from grace. John Paidagogus, the free-thinker, though an excellent teacher, lost the school of the village Romance, because his competitor, though of limited acquisitions and less talents, could say, Shibolet.

The Editor of the Times failed to continue his paper, more than six months, in the county of Knox, because of his editorial remarks on the avarice of a clergyman in his neighbourhood, who sued at law, through the trustees of his congregation, three widows and four paupers, for seven and sixpence a piece. Having failed, and made his hegira to the county of Hopkins, he commenced with some encomiums on a sermon of the Parson Bene Placit; his subscription list was speedily and greatly enlarged, and by frequenting three meeting-houses in town, in due succession, and by giving a little stipend to the three parsons in town, he has got rich by his editorial labours. Joannes Baptistus lost an election to congress because his rival, John Melancthon, was taken up by two Congregational ministers. And the time was in Western Pennsylvania, when the candidate taken up by the Presbyterian congregation, was carried over all opposition from superior talents, erudition and fidelity. But since the father of the Western Presbyterians failed to elect a governor for Pennsylvania by a single letter of recommendation, the Congregational ticket scheme has been completely dropped.

In the late agonizing struggle for President, it was alleged by some that the wife of Gen. Jackson was a pious Presbyterian, and some were so bold as to say that the General himself either was, or was

about to be a *ruling elder*. Mr Adams, too, was a Congregational saint, as his friends said; but Messrs. Crawford and Clay were neither sanctified themselves, nor by their wives; and see how far they were behind. In fine, the sectarian creeds, according to their popularity, less or more, fill the chairs in the legislative halls of the states, and even threaten the seat of the chief magistrate of the United States. Synods, too, like the first Popes, have actually passed resolutions approbatory of the measures of government; thereby showing the right, and reserving the power, to pass resolutions disapprobatory of the proceedings of government, when either their temper or the times require it. Indeed, sectarian pride, ambition, and avarice, threaten, evidently threaten, the continuance of our free and beneficent institutions.

But this is not all. Modern sectaries are so consolidating their energies and their influence, that in many of our towns and neighbourhoods, when a young man gets himself a wife, he must either join some sect, or, at least, support one, if he intends to have bread and butter. Thus inducements are presented to hypocrisy, and men are forced into a profession which neither their judgment nor their inclination prompts them to, but which becomes necessary to success in their calling.

The clergy have ever been the greatest tyrants in every state, and at present they are, in every country in Europe, on the side of the oppressors of the people who trample on the rights of men. Nor are we to suppose that this is an accidental, but an essential characteristic of their assumptions. It is neither the air which they inhale, nor the soil on which they are supported, nor the government under which they live; but the spirit of their pretensions, which generates the hauteur, the ambition, and the love of sway, so generally conspicuous in their character. We know that there are some exceptions, but these only occur where the spirit of the man preponderates over the spirit of the system. It is by no means a marvellous thing to find individuals among the clergy exhibiting traits of character very opposite to the distinguishing features of the priesthood. While we cheerfully discriminate, let us cautiously, and with a jealous eye, observe their manœuvres as a fraternity ever to be feared, but never to be trusted, especially as respects the affairs of this present world.

From the (Boston) Universalist Magazine.

REMARKS ON HOSEA XII. 1.

"Ephraim feedeth on wind, and followeth after the east wind."

If Ephraim of old time had been the only people who ever fed on vanity, the subject of our text might be contemplated as claiming no other regard than a piece of history, which would afford no very profitable instruction, as it would not be applicable to any of the present day. But as St. Paul, in his time, spake of some who were tossed to and fro, and carried about with every wind of doctrine, it seems that nearly eight hundred years after the prophet had set forth the character of Ephraim, as in our

text, the apostle found people of a similar description. And even now, it is confidently believed, there are many who have, not only set their faces toward the wind, but do, in real earnest endeavour to feed on it. We may not affirm that these people know that what they swallow with so much avidity is wind, but we think that no great is at hazard by saying that we can prove it to be so.

To come directly to our subject, we say, that even so respectable a denomination of Christians as those who style themselves Unitarians, liberal Christians, &c. appear to be doing little more than to employ a great deal of learning and calculation to give influence to what is mere wind or vanity, and are calling the attention of people to engage in a pursuit not very unlike the endeavours of Ephraim when he followed after *the east wind*. We beseech our brethren, to whom these remarks apply, not to be offended, for we are endeavouring to do the work of faithful friends. We proceed to show that what these brethren pursue is wind. What is wind? It is air in motion, or the motion of air. When the air is still, we say there is no wind; but when, from any cause, a motion in the air takes place, we then say there is a wind. If we undertake to confine this wind in any thing, or to any one place, we immediately find there is no wind. Now this is precisely the case with what is called Unitarianism; it is a commotion, a current, a rush among the people. If we endeavour to confine it, or define it, or to bring it into a condition to be analyzed, there is nothing of it. We find, it is true, the elements, as they were before this doctrine, or wind was perceived; but no one will pretend to present us with any other result of an analysis of this doctrine than the one here named. And certain it is that the wind never shifted oftener, nor blew in more different courses than this doctrine is varied to suit the tastes and appetites of those who feed on it.

Ask the most skilful of those doctors, who make this doctrine their study and business, to describe it, and they will present you with an ingeniously arranged catalogue of negatives. 1st. They do not believe that Jesus Christ is the very God; but they will not say that he is mere man, or any thing else *definitely*. 2d. They do not believe that the Creator decreed from all eternity to grant everlasting salvation to a part of mankind, and that the rest should glorify him in endless wo, as do the Calvinists. 3d. But if you ask them if they believe that the Creator determined to save all men, you have a negative answer. 4thly. If you ask if the divine Being determined that any should be saved, or any for ever lost, the answers are in the negative. Finally, one grand negative, as to doctrine, is, that the Creator neither determined that any should be saved, or that any should be lost; and this great negative is the duct through which every breath of wind must pass, on which the *liberal Christian* is allowed to feed. A positive reality is not to be found in all their views.

With their metaphysical barometers these learned doctors weigh the atmosphere of every place they visit, and calculate what change is necessary to be produced, and the means by which such change may

be effected. If a few Universalists are found in a town, their early endeavour will be to arrange them in the wake of their wind. They will tell them privately, that they do not believe the Creator ever made people to be for ever miserable. This negative is caught by the unwary Universalist, and swallowed as a precious morsel. The learned Unitarian preacher calls on this simple man the next day, and takes tea with the family. On this occasion he renders himself as agreeable as possible, and suggests to the good man that there is scarcely a shade's difference between Unitarians and Universalists, and thinks, on the whole, that they can agree to worship together. This sounds so liberal that the Universalist becomes delighted. Now is the moment to put the air in motion! The Unitarian says, Come you who are Universalists, join with us, and we can take the meeting-house away from the Calvinists; and when we have got rid of them you can have the house part of the time, or I am willing to exchange with your sort of preachers. This is received as a wise policy, and the Universalists are presented with the proposition, which many of them are induced to accept. A town or parish meeting is called, the crafty Unitarians and the decoyed Universalists unite and vote the meeting-house to themselves. Or if they offer to share it with the orthodox, they do it knowing that it will not be accepted; and the orthodox must build themselves a house or do without one. But how do the liberal Unitarians now proceed? Will they exchange with the Universalists? No. Will they allow the Universalists the house a part of the time? No, not if they are numerous enough to prevent it. What now? Why the deceived Universalists find that they have been fed with wind! And we say, as the Universalists were willing to go to work and sow the field, they are fairly entitled to reap the harvest. "They have sown the wind, and they shall reap the whirlwind."

Should the orthodox smile at this, and say, We are glad to see the hypocrisy of these people exposed, and we hope this writer will be liberal toward them in his chastisements, they are advised to read the verse which follows our text and be humble: "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways."

From the (Hartford) Religious Inquirer.

LETTER FROM DOCTOR RUSH TO MR. WINCHESTER.

The following letter from the philanthropic and venerable RUSH to Mr. ELHANAN WINCHESTER, will show in what estimation he held that great and good man, and his belief in the final victory of benevolence over all sin, death and torment. Let those who doubt the benign influence of our faith, consider what the Doctor says in another letter, and remember that he testifies what he had seen. "The Universal Doctrine prevails more and more in our country, particularly among persons eminent for their piety, in whom it is not a mere speculation, but a new principle of action in the heart, prompting to practical godliness."

Philadelphia, November 12, 1791.

Dear Sir—Accept of thanks for your long letter by the *Pigou*, and your valuable publications which accompanied it. Your Letters to *Mr. Taylor* contain many new and striking ideas. Your Funeral Sermon for *Mr. John Westley* does honour to the philanthropy of your universal principles. I admire and honour that great man above any man that has lived since the time of the Apostles: his writings will ere long revive in support of our doctrine—for if Christ died for *all*, as *Mr. Westley* always taught, it will soon appear a necessary consequence that *all* shall be saved. But what shall I say to your fourth volume of Lectures on the Prophecies? Accept of my thanks over and over, for the instruction and entertainment I have derived from reading them. They are now in the hands of my dear friend, and old preceptor in medicine, *Dr. Redman*, who speaks in the highest terms of them, and calls you our *Theological Newton*. Go on, my dear sir, with your researches into the true meaning of the Scriptures. Your works, however much neglected or opposed now, will be precious to those generations which are to follow us: and, like the bones of *Elisha*, will perform miracles after your death. How delightful to a good man should be thoughts of surviving himself! The persons who are to exist an hundred years hence, are as much our fellow-creatures as those who are contemporaries. It only requires more grace to love them than the persons whom we see and converse with every day; but in proportion as we attain to this sublime act of love, we approach nearer to the Source of all Love—for he loves, and serves all the generations of his creatures with an equal affection.

I contemplate with you the progress of reason and liberty in Europe with great pleasure. *Republican forms of government are the best repositories of the Gospel: I therefore suppose they are intended as preludes to a glorious manifestation of its power and influence upon the hearts of men. The language of these free and equal governments seems to be like that of John the Baptist of old, "Prepare ye the way of the Lord—make his paths straight." The benevolent spirit which has lately appeared in the world, in its governments—in its numerous philanthropic and humane societies—and even in public entertainments, remind me of the first efforts of a child to move its body or limbs. These efforts are strong, but irregular, and often in a contrary direction to that which is intended. Time and a few unsuccessful experiments soon bring these motions into a proper direction. The same will happen, I have no doubt, to the present kind, but irregular and convulsive impulses of the human heart. At present they lead men to admire and celebrate human lights, and human deliverers, — but ere long, public admiration and praise will rise to him who is the true light of the world, and who only delivers from evils of *every kind*. At present we wish liberty to the whole world—but the next touch of the

* When the Doctor wrote this, the horrible anarchy produced by French principles had not been experienced, as it has since.

celestial magnet upon the human heart, will direct it into wishes for the *salvation of all mankind.*

Yours sincerely,

BENJAMIN RUSH.

From the (Portland) Christian Intelligencer.

A LETTER TO A FRIEND,

On what is commonly denominated the "Fall of Adam," in which all his posterity is supposed to have caught the disorder, called "original sin."
By George Thatcher, late Justice of the Supreme Judicial Court of Massachusetts.

My Dear Sir—Notwithstanding you refused to send me Mr. Ballou's Sermon on the New Birth, and threatened me upon the peril of your vengeance not to read it, I have obtained it, and perused it twice, in less time than the printer set the types for a page; and have proceeded thus far in punishing you for disobedience to my orders; but what the length of the punishment will be, I cannot now foresee. However, I do not mean you shall do, as too many have done, complain that, as a judge, I am too lenient and merciful. So prepare yourself for forty stripes, save one; i. e. for thirty-nine pages large folio, small type.

On reading the Sermon by friend Ballou, it immediately occurred to my mind, that this *new birth* or *regeneration* is declared by the orthodox, to be the instantaneous effect of divine, miraculous power on the heart, and absolutely necessary to remove or cure the moral disorder, which was occasioned by *Adam's Fall*, and communicated by ordinary generation to all his posterity. Hence it is of vast importance in the science of ethics, as well as theology, for every man to be satisfied in his own mind, whether there be any ground from scripture and reason, to believe there was an *action, event*, or any thing whatever, in the life of old Adam, on which can be predicated such a change in his heart, mind and constitution, as a man, and a father of a race of creatures like himself, as the above doctrine of the Fall charges upon him.

Adam, it is contended, before the supposed *fall*, was perfectly holy, just and pure; a fit companion for any of the heavenly inhabitants; his intellectual powers were strong and bright; his affections pure, and his whole heart devoted in love to God and good will to man. But immediately after the *fall* his heart, affections, and whole moral frame became changed and corrupted, his intellect weakened, and his conscience, or sense of right and wrong darkened, so that he could only associate with devils and damned spirits. Indeed, Adam was so changed and fallen from the elevated rank for which he was originally made, that he was *unable to perform any duty whatever*, as he might have done before. My friend, this if true, is an awful situation for poor old Adam, and his unborn race; for the same divines tell us, that he being unclean, no clean thing could descend from him. Well, how is this *fact* according to evidence? If this *Fall of Adam* took place during a period of which we have any historical account, some mention would have been made of it.

Believing this to be an indisputable fact, I have examined the first chapters of Genesis, where all that is known historically of Adam and his conduct, is recorded; and I shall endeavour to lay before you an abstract of my discoveries, relating to the common doctrines of *original sin*, *total depravity*, and the consequent *inability* to do *any thing* pleasing to God.

From the great change for the worse which is supposed to have taken place in our first parent, we should be led to conclude, that he must have been very unfit to fill the place for which he was primarily designed, in the creation of God. Whereas it would seem from the nature of things, that a creature with the same powers of body and mind that man possesses, was wanting to complete the six day's work of the Creator. When we are told, *there was not a man to till the ground*, the meaning is, that a husbandman was necessary. When God created and formed man, and gave him universal dominion on earth, he was as far as we can discover, like the human family generally from infancy to manhood; such a creature as all the rest of the creation needed, to render it complete. So far then, every thing appears in harmony with every thing about it. Hence, no sooner was man created than God blessed him, and commanded him to be *fruitful*, to *multiply* and *replenish* the earth, and to *subdue* it. God pronounced every thing he had made to be very good; and indeed it would be very strange were it otherwise, there being no lack of wisdom, power, or goodness in the Creator. Adam was made in the *image* of his Maker, because he was to *have dominion and exercise power* over other creatures, as well as to receive laws and rules to regulate his own conduct. Now the whole duty of man may be deduced from the two commands given him at creation, viz. to be *fruitful* and *multiply* and *replenish* the earth, and to *subdue* it. And I verily believe that a few sensible discourses, developing and applying the original meaning of these three or four words, would have a more direct tendency to lead people in the true path of their destination, as rational beings, than all the spiritual comments on the book of Canticles that have been composed, first by Jews and then by Christians. Those few words, be fruitful and multiply, replenish and subdue the earth, as connected with the natural state of Adam, include all the duties of social life, and impose the obligations of education in the useful arts and sciences, as they become necessary in the increasing state of the world. The earth is not yet wholly subdued, nor replenished with so many inhabitants as it might be made to support; consequently, men cannot plead exemption from those primary injunctions.

Man was originally made of the dust of the earth, which is good evidence that he was mortal, and like all other organized bodies, must in time decay, fall in pieces, or die. But, my friend, there is nothing disheartening in this; for, as a miracle made man at first, so another may raise him again; and of this, christians have very encouraging hopes.

(To be continued.)

A DAMNED SINNER!

We hope the reader has not been excessively alarmed on reading our caption line to this article. If we were disposed to apologize, we should give the authority of dignified clergymen who speak crooked and terrible words in the pulpit; and who by damning millions of mankind, certainly seem to authorize an individual to damn *one* solitary soul, at his leisure, when he can give in reason the culprit's confession of depravity sufficient to damn a world.

The celebrated theological gladiator, the Parson W. L. McCalla, in his discussion with Mr. Kneeland in Philadelphia, declared,

"I verily believe, that since the commencement of this discussion, *I have sinned enough to damn a whole world*, if God should impute it to them."

Reader, "right in the face and eyes" of this declaration, the said W. L. McCalla talked of the *pernicious* doctrine of Universalism, and its *immoral* tendency! If Mr. McCalla has told the truth of his own wickedness, and only a *fraction* of it is sufficient to damn a *world*, is it not a proper conclusion, that if his *damning doctrine* be true, he will most assuredly be damned himself?

Note—We were of opinion that Mr. McCalla's conduct during the Discussion was very wicked, but confess ourselves indebted to him for a knowledge of the *extent* of his wicked proceedings.

THE DIFFERENCE IN VALUE OF IMMORTAL SOULS.

Recent expenditures show, that it cost a hundred guineas to save an English or an Irish soul; twenty to save an American, five an Indian, and two an African. But when all the Missionary and Tract Society plans shall become perfected, the cost will probably be reduced five hundred per cent.; it making as much difference in the expense of saving souls, to have a full supply of tracts and missionaries, as it does in spinning, whether you use a Jenny, or turn the wheel by hand in the old fashioned way.

There can be no doubt about the salvation of the world, unless Missionary and Tract contributions, and consequently Calvinism, should fail.

U. Mag.

UNITARIANS.

We have copied into this Number an article from the Universalist Magazine, containing some remarks on Unitarianism, &c. We believe that many of them will answer to the description given very well. It is gratifying, however, to add, that there are some honourable exceptions; and that there is room for hope that the number will rapidly increase. To judge from appearances, we would conclude, that some Unitarians have been so simple as to expect favours from the orthodox, as a reward for their duplicity in smothering their sentiments, and half assenting to principles they have utterly rejected. Experience, we believe, will teach them, that *monogrel* christians will always be eyed with jealousy, and ranked in a grade very little to their satisfaction. They have, thus far, vainly endeavoured to

preserve a *neutrality* at the expense of their reputation for moral honesty.

A STRANGE THING UNDER THE SUN.

We understand that a respectable member of a Baptist Church in this county, a stage proprietor, has been seriously "dealt with," by an aggrieved brother, for the crime of permitting an Universalist preacher to ride twenty miles in his stage for the customary fare! But what is still worse, is the fact, that a complaint has been preferred against the same man, and is now actually depending before the church, for the awful crime of conveying in his stage a number of young gentlemen and ladies to an evening party!! *Question.* Is there not something said in the Bible about straining at a *gnat* and swallowing a *camel*?

It is thought, that the above mentioned church will probably disfellowship the shoemaker, who manufactured the shoes which were worn by the young people to their social party! *Gos. Ad.*

LAMENTABLE SUICIDE.

"On Thursday, the 28th of April last, the Parson Charles Bonwell, of the Methodist Episcopal Church, put an end to his existence, at his residence in Northampton county, (Va.) by hanging himself at a weaving loom. He had been a follower of the cross for more than forty years, and a minister more than thirty. Mr. Bonwell was in his 60th year; was a man of strict integrity; hospitable, humane, and beloved by all who knew him. He had laboured a short time under derangement," which is doubtless true of every other person who terminates life in the same desperate manner. *Christ. Intel.*

The late Dr. Dodd, who was executed for forgery, as he was stepping into the mourning coach which conveyed him to the scaffold, was asked by a woman who had imbibed the notions of Free Thinkers—"Now where is the Lord *thy* God?" He in reply, told her to go home and turn to the seventh chapter of Micah, 8th, 9th, and 10th verses. She did so, and afterwards went and hung herself. The following are the verses referred to:—"Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then *she that is mine enemy* shall see it, and shame shall cover her, which said unto me, Where is the Lord *thy* God? Mine eyes shall behold her;—now shall she be trodden down as the mire in the streets." *Eng. Pap.*

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"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, SEPTEMBER 24, 1825.

NO. 10.

A LETTER TO A FRIEND,

On what is commonly denominated the "Fall of Adam," in which all his posterity is supposed to have caught the disorder, called "original sin."
By George Thatcher, late Justice of the Supreme Judicial Court of Massachusetts.

(Continued from page 71.)

What took place before creation, we are wholly unable to conceive; but as soon as man was created and provided with an help-meet, the laws of nature were put in operation, and, what is called the ordinary providence of God, commenced, as to human beings. No more miracles were then wrought, than what were necessary to answer particular purposes. When Adam was first formed, we may suppose he was like what we call a *corpse*, till the Creator breathed into his nostrils, or inflated his lungs with air; when he became a living soul or animal. But we are not free from difficulties; for the new-born son, or child, had no human nurse, no father or mother to nourish and protect him; and without an immediate miracle he must have perished. For whether Adam was born of the size of an *infant*, of a *youth*, or a *man*, he may be considered helpless, as others would be, unless miraculously provided for. But I think it most rational to contemplate the Deity as the provident father and guardian of the new-born children, instructing and educating them by means adapted to their condition. Let us proceed to the account given of them in the garden.

How long Adam resided there before *Eve* was presented to him, we are not informed. But he had been so far notified of her formation, and the end for which she was made, that he was not at all surprised, but aptly named her *woman*; because she was taken from man. Though unclothed, they had not the sensations and reflections of those brought up in civilized society, under similar circumstances.

The third chapter of Genesis opens with a declaration of the uncommon subtlety of the *Serpent*, of whom this is the first mention. The conversation between the serpent and *Eve* follows, respecting the forbidden fruit; from which it appears that the mother of our race was forbidden to *touch* as well as to *eat* the fruit of the interdicted tree. The serpent had a pretty correct idea of the immediate effects of the tree, and said, when ye shall have eaten thereof *your eyes shall be opened*, and ye shall be as Gods, knowing good and evil; and the result was as predicted. (See verses 6 and 22.)

One thing by the way is certain, viz: as neither Adam nor *Eve* did die a natural death on the day of transgression, we must conclude something different was meant by the punishment threatened. And

how can we so well ascertain what it was, as by looking at the consequences which actually and immediately followed the transgression? When God said, *In the day thou eatest thereof thou shalt surely die*, he must evidently mean, *what did really take place*, as the effect of disobeying the prohibition; so that when that effect is ascertained, according to the record, the meaning of the *threat* will be equally clear.

Now I do most solemnly call on you, my dear friend, and all who may read this letter, of whatever denomination, to lay aside all preconceived notions about *Adam's fall*, and attend to a piece of ancient history, in which an account of it, if it were true, would be recorded; and as the narration of the facts is short, you are requested to receive your ideas as directly from it as possible; and not deceive yourself by associating with the words and phrases of the historian, all the notions and dogmas which theologians have supposed him to teach. I shall begin with the 7th verse of the third chapter, and learn the effect of the first sin, on the *man and woman*.

The immediate effect of the first transgression, as declared in Genesis, chapter 3d, was, that the eyes of them both, Adam and *Eve*, were opened, and they knew they were naked; and they sewed fig leaves together for aprons, &c. &c. Then follows the declaration of the sentence against them for disobeying their Maker, which, be it what it may, is all which was originally intended by the denunciation—*In the day thou eatest thereof thou shalt surely die*. These are the words of the sentence, viz: "But to the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Now if we look at the contents of verses 16 and 17, in which the *laws and terms* under which they lived and acted, are promulgated, we must consider the final sentence passed, according to judicial proceedings. And what is it? Does it order the woman to be hung, stoned, or burnt to ashes, or in any other way deprived of natural life, which is the common acceptance of the word death? Much less does it denounce an eternity of misery in an invisible state, where is neither marriage, multiplication nor conception? Certainly not. The simple declaration is, that her sorrows and conceptions would be multiplied; which must imply that if she had not disobeyed, some inconvenience would have been endured; otherwise it would be like multiplying a mere cypher. Had the penalty been that *Eve* should have remained childless, I think it would

have been still more severe; and she might have murmured as did a venerable lady of old—*Give me children or I shall die.*

The other part of the declaration—"thy desire shall be to thy husband, and he shall rule over thee," expresses nothing harsh or improper. It simply implied that she should prefer him to all others, and that he was authorized to be the first among equals. No virtuous woman, worthy to be called an *helpmeet*, would wish to have the sentence reversed; and no man who maintains his proper dignity will abuse a privilege by which he is to take the prudential lead, in the arduous and difficult concerns of life.

Next comes the sentence upon Adam. "And unto Adam he said, because thou hast harkened unto the voice of thy wife, and eaten the fruit I commanded thee not to eat, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust thou shalt return." Here we have the whole sentence in detail; and I think we are authorized to say that *natural death* is no part of it. The last clause, which has been supposed to support that idea, is found to speak a different language. The reason for Adam's *return to the ground*, is not that he had sinned, but, "*Because dust thou art, and unto dust thou shalt return.*" That nothing has been seen, which at all answers to the popular doctrine concerning *The Fall*, must be evident to every reflecting person. They were deprived of many advantages and joys which would have been enjoyed, had they continued sinless; but what they were, it is not my present business to specify. Suffer me to press home the question, dear sir; What is there in all the above of the "*Fall of Adam*," "*original sin*," "*total depravity*," and the like? What have we seen to justify the belief that Adam's partaking of the forbidden fruit, contaminated the soul, heart, or mind of his unborn posterity? How can you make it appear, from the account in Genesis, that the natural offspring of sinful Adam, were naturally sinners, any more than I can, that the children of murderous Cain, were all naturally murderers? To save the time and labour of writing much on this point, let me entreat you to lay aside your orthodoxy for a short time, and examine it with all possible impartiality. You will find, upon due examination, that the sin of Cain was the greatest of the two, and would have constituted a more plausible pretext for damning all succeeding generations, than that which clerical blindness has unfortunately selected. And then again, I want you to inform me, if you can, how it came to pass that a son, born with a nature wholly corrupt, should experience more compunction of conscience in acting naturally, than his father did in sacrificing perfect holiness to sensual or sinful gratification? Of what advantage was it to Adam and Eve to possess a nature perfectly holy and pure, since, according to the *evangelical*

system, as it is called, they yielded to the first temptation, without making so much resistance as many of their fallen children have done, though not regenerated?

But it appears that orthodox people, after the supposed regeneration of their whole nature, are in a state somewhat like that of our first parents; for, in the first place, we find them quite as frequently guilty of what we call heinous crimes, as the *morally good* are; and in the second place, they exhibit as much ingenuity in excusing themselves and palliating the enormity of their offences, as the *pair* did in old Eden. They make a difference between the sins of the *world's people* and *evangelical christians*; the iniquities of the former are *full blooded sins*, those of the latter are *backslidings* of the saints. Hence, if it be desirable to sin, and escape with impunity, there is a peculiar advantage in being regenerate. But what most surprises me is, that the professedly regenerate will gloss over their transgressions by boasting of the depravity of their nature; and acknowledge in their *matins* a repetition of the same offences, of which, in their *vespers* they confessed themselves every moment guilty. It seems as though the *evangelicals* rested their hopes of heaven and happiness, on *sinning and repenting*, praying and confessing; and the more numerous and aggravated the crimes, the more certain of being forgiven and saved, if they thus *persevere*, and repent as often as is convenient. I cannot but suspect that some of those self-deceived souls would dread the thoughts of living any considerable space of time without sinning in word, thought, or deed, lest they should seem to rely on human works, and not on the merits of Christ for justification, for such terms are in the mouths of the *evangelicals* as the *sine qua non* of their soundness in the faith. And may we not suppose that the *unregenerate pair*, previous to their fall, were equally orthodox in the faith, and reasoned in a somewhat similar manner, when tempted, as the *regenerate* now do; concluding that their crimes would not be so criminal, as though they were depraved by nature? If this is not uncharitable, I will go one step further, and ask whether such orthodoxy, according to their own views, has not tended to immorality, in many cases, even from the beginning? Whether the sin of Adam and Eve was in reality great or small, it is not to be gathered from the *shame, fear, guilt, and misery* which it produced in them, that they viewed it in a heinous light. But I will proceed with the narrative.

If the first sin was infinite and involved the guilt and condemnation of all Adam's unborn race, unless an infinite atonement should be made to ensure the *forgiveness*, (as it is strangely called,) and salvation of a select few, how can we account for the very singular words of the Creator; "*Behold the man has become as one of us, to know good and evil.*" Was it infinitely criminal in Adam and Eve to *know* good from evil? to distinguish right from wrong? what would do them good from what would injure them? or to gain by experience such knowledge or anticipation of the ordinary course of nature and

providence, as to be able to foresee the probable effects of actions and events, as they were daily taking place? It seems impossible, my friend, that this act of Adam and Eve should have such a *damning* effect on his offspring, since the principal thing which the Creator apprehended was, that they would put forth their hands and take of the tree of life, and live (in the Garden) for ever, or to the end of life. The meaning of which appears to be this; instead of remaining in a state of infancy and helplessness, they were to go forth into the wide world, and by labour, industry, and economy, provide for themselves. They must build houses, raise provisions, and manufacture their garments.

I waive any particular conjectures of what is meant by the *tree of life*, and the *tree of knowledge of good and evil*; excepting, that with many others, I consider them the remains of hieroglyphic representations of situations in life; and if it be admitted that Moses had in mind, when he wrote or compiled the pentateuch, all the ideas the figures were intended to convey, it is quite questionable whether any of his commentators have accurately delineated them. For myself, I cannot see any thing, in the whole account, from Adam's going naked into the garden, to the time of his going out with the woman, well clothed with garments of skins, that looks at all like what orthodoxy represents to be his *fall*, and from which, they say, flows original sin and total depravity. Whatever is meant by his being created in the *likeness* and *image* of God, he carried the same with him, for aught appears, when he went out of the garden. Nothing is said of his losing that likeness, in the succinct narration of Moses. And indeed, all commentators that I have seen, seem to discover many difficulties attending every attempt to elucidate that subject; and on the whole, it strikes me more like a general hieroglyphical, and of course, to us very obscure account of what Moses could gather from others, or some remaining figures and representations of opinions concerning the origin of the world, the creation and education of the first man and woman, than like a condemnatory sentence from the Almighty against them, for disregarding a prohibition relating to the knowledge of good and evil. The situation of the earth rendering cultivation necessary, is what might be expected, considering man as formed for that very purpose; and it was suitable that a declaration of their future condition and occupation should be made to the parents of our race, who at that time were unused to such exertions and hardships. As the years of their minority drew to a close, and they were about to *begin for themselves* in the world, the kind Lord instructed the *young couple* in relation to things which would first engage their attention, viz. the cultivation of the earth and the troubles of bringing up a family, much as parents do by their children now when they marry off, and engage in the arduous duties of life. Adam and his wife were not permitted to spend a life of idleness or ease in the garden of imaginary delights, but went forth, *under the general providence* of God, to provide for themselves and family. The idea which is floating

about in the minds of many, that man was originally formed to live always in the Garden; but that God foreseeing he *would fall*, made a corresponding change in the whole material world and its laws, so that it should produce briars and thorns, and man be obliged to earn his bread by the sweat of his face, as a punishment in part for an infinite sin, is unscriptural and unphilosophical. It appears to me that none but the lazy and indolent, or those who get their bread without much labour, would contend for such a doctrine. It is true, the scheme is sufficiently ingenious and chimerical to be a fit subject for poets and romance writers to amuse themselves and their readers with; but it too much resembles the fabulous religions of the ancient Greeks and Romans, to permit a more serious refutation than to make a simple statement of it. And besides, as it is drawn out in detail with all its consequences, by certain *high Calvinists* and *warm Hopkinsians*, does it not present in connexion with their *Triune Divinity* and an infinite satisfaction to a Being who could never be dissatisfied, and if he was, would be without change; I ask, Does it not present an *image* infinitely more horrible and detestable than any thing we find in paganism? I am sure, Sir, that no unprejudiced, thinking man will deny this suggestion.

Wonderful and fanciful things are said about the *Cherubim and flaming sword* which were to prevent the exiles from returning to the garden. But whatever they were, if any thing more than the remains of hieroglyphics or allegories not now accurately understood, their use was only to prevent Adam and Eve from returning to *that place*, to spend the remainder of their lives, expressed by the indefinite phrase "for ever;" that is, be their life longer or shorter, as the case might be. The word "for ever" is used in the same indefinite sense, in many places in the Bible. See Ex. xxi. 2 and 6; Eccl. i. 4; John viii. 35. Nothing would be more natural than that the labours, toil, and fatigue with which they met in the world, would incline them strongly to return back to the easy, idle, and pleasant manner of living which they formerly enjoyed, just as young people now do in some cases; returning upon their parents for support, rather than endure the fatigues of active life. To reason on the subject in this way may be proper and profitable; but all far-fetched and fanciful interpretations, are impositions on ourselves and others.

(To be concluded in our next.)

From the Christian Telescope. A POPULAR RELIGION.

It is truly astonishing to witness the unceasing assiduity with which many people seek after a **POPULAR RELIGION**. It appears to be their "meat and their drink" to do that which will receive the applause, or meet the approbation of the *strongest party*. As if the asseverations of Jehovah, the blood of his Son, the testimony of the prophets, or the sufferings of his primitive followers, were matters of little or no account, many, who profess to reverence the name of God, and love the truth as it is in Je-

sus, will spend and be spent, in trying to find out and obtain a religion, which shall be considered popular. To the candid observer, who stands aloof from the scene of action, and beholds the probable motives which govern the multitude, the way in which they go, and the ridiculous fooleries which they condescend to practise for the sake of popularity, all these "ways and means" appear so truly detestable, so vain, foolish, anti-christian and ridiculous, that it is hard to determine whether to weep, laugh, or groan at the condition of the world! That there are some who feel the importance of forsaking "father and mother, houses and lands," for the sake of truth and the gospel, is a fact which requires no proof; but that a majority of our citizens are governed by different motives is equally susceptible of demonstration.

Among those who are thus given to "run after strange gods," there are individuals of quite different characters and conditions, who are probably governed by different notions, but who have the one great object, popularity, in constant view. Among persons of the above description, are some, who, having found themselves low in the estimation of the world, have thought most advisable to forsake their former associates, and cling to others, with the hope of gaining friends by the exchange. There are, perhaps, many others, who, having little or no intrinsic merit of their own, and being sensible of their defect, will select some demi-god for a guide, and follow, with implicit obedience, in his wake, with the hope of being shielded from the evils of their former condition by the supposed greatness of their little deity. There are others whose attention, perhaps, is attracted by the parade, the show, the pomp, the grandeur, or possibly the external appearances of some religion. With such, a large wig, a flowing robe, a gilt prayer-book, or a genteel parson, has more weight than all the sacred injunctions, the solemn oaths, the divine promises, or the weighty asseverations of the eternal God. To such, the imposing ceremonies, the "essential" ordinances, or the venerated formularies of faith, adopted by any sect, no matter which, provided it be popular, form the grand *desideratum*. The darling object is no sooner discovered by such persons, than every former profession is given to the winds: each former attachment is consigned to forgetfulness; and, peradventure, every former obligation under which they may have been placed, is considered "null and void," if not altogether oppressive and unjust. By slow but sure gradations, they work themselves into a belief, that every measure is done in compliance with *duty*, that every step is taken in *wisdom*, and that even heaven itself approves and sanctions their conduct. Such do not consider the pure and undefiled religion of God of primary consequence, but "step lightly o'er" the ashes of martyred christians, to kiss the garment's hem of some well-fed clerical dignitary, and to kneel, devotionally, before the cushioned altar of ostentatious wickedness.

But there are others among the group, which deserve more unqualified censure. Such are they, who, as pretended preachers of Christ, and follow-

ers of the Lamb of God, inculcate the lesson, that the practices above enumerated are praise-worthy. An unconquerable desire for a good living, a fat salary, an easy life, or to obtain the smiles of all, at the expense of moral honesty and pure religion, leads some, perhaps many, to lull the consciences, or flatter the pride of the world. Possibly, in the creed of an individual of this class, are found the words of partial grace, vindictive vengeance, and eternal despair: but each offensive paragraph is cautiously concealed, carefully expounded, or insidiously explained, to meet the views of several, and all of those who incline to swallow the golden bait! It remains for future years to develop the pernicious effects of this thirst for popularity, and for future generations to stigmatize such intolerable vanities, with the well deserved epithet, "full of all falsehood."

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

LETTER I.

Dear Sir—The question of your Brighton Correspondent relates to a subject which has frequently exercised my thoughts; and as the investigation thereof may be attended with real profit, I send you the following observations:

That absolute sovereignty over all creatures, in all parts of the universe, throughout all periods of duration, belongeth to God, ought not, cannot be denied, by any one who hath attained to just conceptions of the Eternal Power and Godhead. That such an absolute sovereign is possessed of the indisputable right of electing individuals, or nations of men, to stand in whatever relation to himself, to enjoy whatever blessings, and to answer whatever purposes among the creatures, he shall choose of his own good pleasure, cannot be denied, without evident self-contradiction: for if such right of electing be denied, then the absolute sovereignty of God is virtually given up. That Jehovah hath of his own good pleasure elected both individuals and nations, may, I think, be clearly proved from the Scriptures; but that he had a regard for all his creatures, in electing a part of them, is, I think, equally capable of proof, from the same Scriptures.

The sovereignty of God has frequently been brought forward to establish such notions of his designs, works, and ways, as outrage every just conception of his righteousness, wisdom, and goodness. Upon such misapplication of the divine sovereignty has been built *election* as a bill of exclusion, cutting off from any share in the mercy and grace of God, innumerable multitudes of his creatures; whereby he who is *Love*, and all whose perfections are infinite, has been represented as partial, acting without any design of universal benevolence, as doing that which no reasoning can make appear to be right for love to do: which representation limits the *Most High*, for it limits love, which he is said to *be*, and consequently which must be infinite.

Wrong conceptions of the righteousness or jus-

tice of God, have been another source of false notions of election. Undoubtedly whatever God doth must be right, nor may any creature dare to arraign him at his bar, or pretend to be his judge, for he, being absolutely sovereign, can be accountable to none; but it would be most absurd to suppose, that because accountable to none, therefore he can act contrary to his own nature and perfections, that it is possible for him to deviate from the infinite rectitude of his wisdom and love, or ever do what is not wisest and best to be done for the good of the whole universe of creatures. It has been argued, that as sinners have no right to the divine favour, no claim to salvation and everlasting life, God may, without acting contrary to his righteousness, select a part of them as objects of his love, save them, make them eternally happy; while the rest are left to perish in their sins, are lost to eternity. We need not stop to show how diametrically opposite such reasoning is to the discoveries which God hath been pleased to afford us of his justice and grace, in the lively oracles; the absurdity of it will be sufficiently evident, if we only observe that the righteousness required of Christians consists not in their rendering to others according to their strict and proper desert; but in their doing to all, that which is most consistent with the genuine spirit of Christianity: hence Christians are commanded to love their enemies, to do good to them that hate them, not to render evil for evil, &c. When Christians act contrary to these maxims, when they so far forget their own character as to act from any principle but love, even towards their greatest enemies, when they cease to aim at *their* good, they violate the precepts of Christ, consequently are guilty of unrighteousness. It may fairly be demanded, Are Christians called to be righteous on a different principle, according to a different rule, than that which their heavenly Father exemplifies in his conduct towards all his creatures? No; in all these things they are called to imitate him; to be holy, because their Lord God is holy; to be perfect as their Father in heaven is perfect. The righteousness of God must be infinitely superior to what any creature can attain, because it consists in his acting at all times, to every creature, not according to the strict merit or demerit of the creature; but like himself, according to his own glorious character and perfections, doing that for every creature, which is most fit and proper for infinite wisdom and goodness to do. Suppose, on the contrary, that the righteousness of God consists in a partial attachment to some, and a mere retaliation upon others, without any regard to their benefit; then his righteousness is degraded below the righteousness which he requireth of all his saints.

Though many persons have considered the sovereignty, and righteousness or justice of God, as main pillars of Calvinian election, upon a careful review, they will be found to yield it no support. The sovereignty of God, is the sovereignty of infinite love, consequently of love which is unbounded in extent, magnitude, and duration;

for if bounded in any sense it would not be infinite, and if not infinite it could not be what God himself is, but God is *love*. The sovereignty of this love is manifested by the abounding of grace much more than sin hath abounded; and its absolute dominion will be fully displayed, when grace shall reign through righteousness unto eternal life, Rom. v. 20, 21. What can this sovereignty have to do with an election, which is supposed to leave a great part of mankind in misery, and sin reigning over them to all eternity? With a choice of one part, which is supposed to shine with greater lustre, because all the rest are cut off from all effectual means of recovery, world without end? The sovereignty of God can have nothing to do with such an election as this. Though, on the ground of their own desert, sinners can claim no blessing from the hand of divine justice, but have reason to dread the most alarming punishment; yet as his righteousness consists in his acting towards every creature according to the rectitude of his own nature, which is love, it is evident his righteousness would forbid his making such an election of one part of his creatures, as should prevent his doing every thing that love can do for the happiness of the rest, let their sin and demerit be ever so great.

Election, like every thing else that is of God, originated in love; the love of God extends to the whole world; this is fully manifested by his sending his Son to be the Saviour of the world, John iii. 16, 17; but if the love of God, which is the cause of election, extends to the whole, then election must be intended for the good of the whole.

(To be continued.)

THE DAY OF JUDGMENT.

We commence in this Number an extract from *Mr. Balfour's Reply to Mr. Sabine*; which extract contains a brief comment on all the passages in the Bible where the expression, *The day of judgment*, occurs. We assign as our motive for making and publishing this extract, the following: It is an able and satisfactory criticism. The original Greek of the passages is explained to the comprehension of the unlearned and wayfaring. It is, in amount, what we have contemplated furnishing for the benefit of *superficial* readers; and we believe every reader of the extract, (which is a digression from the discussion with Mr. S.,) will have his mental appetite sharpened for the whole book. Although the copy right of the *REPLY* is secured, we are confident of meeting the approbation of our Br. Balfour in our use of his Book.

REMARKS

ON ALL THE TEXTS IN THE BIBLE WHERE THE EXPRESSION, *The Day of Judgment*, occurs.

BY WALTER BALFOUR.

We then drop the discussion with Mr. S. for a moment, and proceed to consider all the texts in the Bible where the expression, *the day of judgment*, occurs. We shall take them up in the order they are found in the New Testament. The first place then, where the expression, *the day of judgment*

occurs is, Matt. x. 15, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment (*en hemera kriseos*) than for that city." Mark vi. 11, is the parallel text, which I need not transcribe. On these passages let it be remarked,

1st. That these words were addressed by our Lord to the twelve apostles when he commissioned them to preach and to work miracles in his name. It is plainly supposed, that some of the cities to which they might go to preach and work miracles, would not receive them. In this case, when they departed they were to shake off the dust of their feet against them, verse 14. The ministry of the apostles, during our Lord's life, let it be remembered, was exclusively confined to the Jews. 2d. The punishment of the city which did not receive them, was to be more severe in the day of judgment, than that which befel Sodom and Gomorrah, when God destroyed them. I beg it to be noticed here, that the punishment of the cities of the plain, is not here contrasted with the punishment of all the wicked, but only with that city, which rejected the ministry of the apostles. But all know that this is generalized and applied to all the wicked at the day of judgment. 3d. To what period then is a reference made by the phrase, "The day of judgment?" In answer to this let it be observed, that the Greek phrase, *en hemera kriseos*, is simply *a day of judgment*, and not as in our common version, *the day of judgment*. This we think will not be controverted. This remark applies to all the passages in which this phrase occurs. The Greek expression, is uniformly the same in all the texts, with only one exception, which will be noticed in its place. Precisely the same expression is once used in the Greek version of the Seventy, Prov. vi. 34, "For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. (*en hemera kriseos*.) But who ever supposed, that this expression referred to a day of general judgment at the end of this world, and that a jealous man would not spare when it arrived! Its meaning here needs no comment. I may just notice, that the same word rendered *judgment* in the passages in the New Testament, is in this place translated *vengeance*. The question then is, what day of judgment did our Lord refer to? It will be answered, the day of judgment at the end of this world. But I ask, where is the proof of this? The Greek phrase forbids such an interpretation.

The same expression in the Seventy forbids it: The context of the passage forbids it: The contrast between the cities who rejected the apostles, and the cities of the plain forbid it: And nothing, that I can perceive, is in its favour, but the assumed, popular sense which people have attached to this expression. A day of judgment was coming on the Jewish nation. The day of vengeance when all things which are written were fulfilled. A day, when all the righteous blood shed upon the earth came on that generation. A day of vengeance or judgment, the like had never been, nor again shall be; and unless the Lord had shortened it no flesh could have been saved. A day in which it was

more tolerable for Sodom and Gomorrah than for the city that rejected the apostles. As Jerusalem, their capital city, was chief in their rejection of Christ and those whom he sent, so here his vials of vengeance were chiefly poured out. This view of the subject is then in agreement with the fact. Besides, it is one temporal judgment contrasted with another. But the common view of the expression, *the day of judgment*, is contrasting a temporal punishment with an eternal one, and one in this world with one in the world to come. We are aware of the objection likely to be made here; "It is not said, it was more tolerable for Sodom and Gomorrah, but it shall be more tolerable for Sodom and Gomorrah in the day of judgment, referring to a future punishment yet to be suffered." To save time and room we refer to the next passage, with others, for an answer to this objection.

Matt. xi. 20—25, is the next passage. "Then began he to upbraid the cities wherein the most of his mighty works were done, because they repented not. Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, (*en hemera kriseos*) than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, (*en hemera kriseos*) than for thee." All will perceive, that the remarks on the last passage equally apply here. The Greek phrase is the same. Chorazin, Bethsaida, and Capernaum, cities highly favoured with our Lord's preaching and miracles, are upbraided with their unbelief and rejection of him. Tyre, Sidon, and Sodom, are here contrasted with those cities. The contrast as in the last text, is not between the punishment of Tyre, Sidon, and Sodom at the day of judgment, and all wicked men, but, between those cities and the cities which had been favoured with our Lord's ministry. The punishment, as in the former text, was to be more tolerable for the former than for the latter. As the spiritual advantages had been greater, the punishment would be more severe. The same advantages would have produced repentance in the people, and saved Tyre, Sidon, and Sodom from the judgment of God which came upon them. The passage contains a prediction of what would be the fate of the cities which saw his mighty works but repented not, at a day of judgment when it came upon them. What this day of judgment is we have seen from the last passage, and need not be again repeated. It is very evident from the context of both passages, that our Lord's discourse had a particular reference to the Jewish nation, and to those cities in which the gospel of the kingdom was preached and miracles performed, but were both rejected by the people. The objection stated on the last passage bears equally

against the one before us which I shall now attempt to consider. It is this, "It is not said, it *was* more tolerable for Sodom, &c. but it *shall* be more tolerable for Sodom and Gomorrah in the day of judgment." This objection, together with the definite article, has led people to conclude, that the day of judgment referred to the end of this world. In answer to it I would observe,

1st. That this objection arises from overlooking the explanation which our Lord gives of his own meaning in the passage. In verses 22 and 24, he says, *It shall be more tolerable for Tyre, Sidon, and Sodom, in a day of judgment, than for Chorazin, Bethsaida, and Capernaum*; but he explains what he means in verse 23, which intervenes betwixt these two verses. "And thou Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, *it would have remained until this day.*" That our Lord was not speaking of a punishment to the Sodomites at a day of future judgment, but of the past judgment inflicted on them, seems evident from the last part of this verse, for it is said, Sodom "*would have remained until this day,*" had the same mighty works been done in it which had been done in those other cities. 2d. This objection implies that Tyre, Sidon, Sodom and other cities have not yet been sufficiently judged; but are again to be brought to trial at a day of general judgment at the end of this world. But is it not also believed that all the wicked inhabitants of these cities were judged at death, and their fate decided to hell torments for ever? If this be true, why judge them again? What reasons can be given for a second judgment, or what valuable end can be served by it? 3d. But this objection proceeds on the principle, that bodies politic, or cities are to be judged at a day of general judgment at the end of this world. But Mr. S. denies, that this can be the case. He says, p. 33, "punishment may be inflicted on an individual for his sins in a future state; on a people or a nation it cannot be so inflicted; the punishment must be inflicted while their national character exists; in a future state nations or bodies politic cannot be the subjects of retribution. But all must see, that in the above passages, cities, or bodies politic, are spoken of as the subjects of the judgment mentioned. According then to Mr. S.'s own account, the judgment our Lord refers to must be in this world, a temporal punishment for sins committed by these cities, or as bodies politic. 4th. But observe, that in the above passages, the people are not said to be punished at all, either as individuals or as bodies politic. It is only said, "It shall be more tolerable for *the land of Sodom* in a day of judgment." And speaking of the people of Tyre and Sidon it is said, verse 21, "they would have repented long ago in sackcloth and ashes, had they enjoyed the same advantages as Chorazin and Bethsaida. It would not have been correct to have said of Tyre and Sidon, as of Sodom, that these cities "*would have remained until this day,*" for the sites of those cities were not like that of Sodom, destroyed. 5th. In those passages, not

a word is said, that this day of judgment is to be at the end of this material world, or, that at this day, individuals or bodies politic, are to be brought up to the bar of God and judged a second time. Such ideas have no foundation in the passages, but are additions made to them by men in support of a preconceived system. As the sin of adding to the Bible, is equal to taking any thing from it, let us lay aside our preconceived opinions, and impartially examine what is the will of God in every part of it. The more critically, and carefully such passages are considered, we are persuaded the common opinion of a day of judgment must be given up as taught in them. The texts, their contexts, and all the circumstances mentioned forbid it; and when these things are considered, the above objection has no weight against the view which we have advanced.

Matt. xii. 36, is the next passage; "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (*En hemera kriseos.*) On this passage let it be noticed, 1st. That "*the day of judgment*" mentioned, is the same as *judgment*, and the *judgment* spoken of, verses 41, 42. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." Luke xi. 31, 32, is the parallel passage, which, to save room, I forbear transcribing.

It is easily seen, that Mr. S. in the above quotation, considers all these expressions as referring to the same judgment day. Indeed this is allowed by all orthodox people, so that there is no room left for debate. One judgment day they conceive is referred to, and this is to be a day of universal judgment at the end of this world. No one can question, that "the day of judgment" verse 36, "judgment" verse 41, and "the judgment" verse 42, all refer to the same time and the same punishment. The only question to be settled is, Is this a correct view of the passage? To show that any, or all these expressions refer to a different time and punishment, overturns the whole fabric which has been built for ages on the expression "the day of judgment." That this expression, referred to the day of judgment, or vengeance coming on the Jewish nation, we have in part seen from the preceding texts. This is still more apparent from this passage, for observe, 2d, What our Lord says in the verses above quoted. He does not say that the men of Nineveh and the queen of the south, shall rise up in the judgment, or the day of judgment, with the whole world, or all the wicked. No: They shall only rise up in the judgment, he says, *with this generation*, namely, the generation of Jews then living, by whom our Lord's ministry and miracles were rejected. This we think is indisputable, and it shows, that by such expressions our Lord did not mean a day of general judgment at the end of time, but a day of judgment

coming on that generation of the Jews. 3d. But in this passage, we have a more full and conclusive answer to the objection mentioned in the last text. There it was said, it *shall be* more tolerable for Tyre, Sidon, and Sodom, at the day of judgment. Now notice, that in this text it is said, "The men of Nineveh *shall rise in judgment*;" And "the queen of the south *shall rise up in the judgment* with this generation." It is certainly as easy to perceive, how it should be more tolerable for such cities when a judgment day came on the Jewish nation, as how the Ninevites and queen of the south, should rise up at this day and condemn the Jews for their rejection of the Saviour. How did they rise up and condemn them? Surely by the history of their conduct recorded in the Old Testament, and not by a literal rising up in the judgment. So the history of Sodom, Tyre, and Sidon showed, that it was more tolerable for those cities, than for the Jews when the day of God's judgment or vengeance came on them, as it did on that generation.

(To be continued.)

RISE OF THE GANGES.

Accounts have been received in London from one of the missionaries at Serampore, of an unexampled rise of the waters of the Ganges, which swept away in that place and its vicinity, several hundred houses, and drowned some thousands of the inhabitants. "The large Baptist mission house, in which were all the printing presses, has been nearly destroyed, although some of the paper and types was saved, as were all the manuscripts. The large new college also is safe, having been built on higher ground. The venerable missionary, Dr. Carey, was in the mission house at the time (in a convalescent state, after a fever,) and as the waters advanced, he was with difficulty removed: soon after which the walls fell, and all was desolation."

Our Baptist brethren are at liberty to consider the above mentioned disaster a "judgment" or any other thing else they please. Their "large Baptist mission house" was probably built at the expense of widows, orphans, kitchen maids, and other objects of commiseration; and we should be as much entitled to belief, should we assert this to be a judgment upon the promoters of the missionary scheme, as those are who assert the ridiculous stories which are commonly denominated "awful warnings," &c. And we might perhaps add that it is as likely to be the truth, that the Ganges was swelled by the tears of the penuryless, as it is that God goes out of his way to pull down houses and kill sinners. *Gosp. Adv.*

FOR THE SELF-STYLED ORTHODOX.

The hue and cry is still continued in this place that Universalism leads to all manner of crimes; though a recent, painful occurrence in Dr. Payson's Society, has had some tendency to stop the mouths of gain-sayers. We publish the following, that our readers and opposers may both see, that we are not the only one of the order, who treat instances of suicide with delicacy and tenderness:

"In Charlton, (Mass.) on the 12th of July last,

Mrs. Margaret Woods, consort of Mr. Wm. Woods of said town. Her death was occasioned in the following manner—Some time in the night of the 12th of July, she arose, left her husband in bed, and retired from the house; in the morning it was found she had committed suicide! She was found hanging in the barn suspended by a rope. Mrs. Woods had ever evinced a sane mind and sound intellect, and was considered by many as a pattern of piety. She was a member of regular standing in the orthodox church in Charlton, and was considered one of their brightest ornaments. It is not intended by this notice to wound the feelings of a numerous and respectable family, nor harrow up the keener sensibilities of the mind, but to correct a wrong impression, which the *charitable* professors of orthodoxy have been endeavouring to diffuse among mankind, viz. "that none but Universalists, and people of no principles, were ever guilty of the crime of suicide." Neither is it the intention of the writer of this notice to insinuate that Mrs. Woods, under the influence of the doctrine of the church to which she belonged, committed suicide; no, charity forbids it. She lived in full fellowship with the Calvinistic church till the day of her death, and though wrong in sentiment, her life was an ornament to christianity." *Port. Chris. Int.*

CONTENTMENT.

BY T. G. FESSENDEN.

Having food and raiment, let us therewith be content.

Art thou blest with food and raiment,
Give God thanks, for favours given;
Gratitude is all the payment
Thou can'st make indulgent Heaven.

Clothing coarse, and scant subsistence,
Recompense which labour brings,
With contentment, make existence
Happier than the life of kings.

Why in heaping useless treasure,
Shorten life, and health destroy?
Where's the profit or the pleasure,
Hoarding what you ne'er enjoy?

Why, for Mammon's paltry proffers,
Sell thyself, to sin a slave?
Can the wealth, which swells thy coffers,
Buy exemption from the grave?

Since the thread of life is brittle,
Heed the poet's moral song,
"Man in this world needs but little,
And that little needs not long."

Wants by luxury created—
All of artificial kind,
By indulgence never sated,
Weaken and debase the mind.

To the hardy child of nature,
Decent clothes and frugal fare,
Furnish pure enjoyments greater,
Than the pampered monarchs share.

Gold by avarice that's hoarded,
Might as well be in the mine,
Wealth that's generously afforded,
Can alone be counted thine.

Then, if blest with food and raiment,
Let thy gratitude be shown,
No man's merits, as a claimant,
Give a right to these alone.

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, OCTOBER 8, 1825.

NO. 11.

A LETTER TO A FRIEND,

On what is commonly denominated the "*Fall of Adam*," in which all his posterity is supposed to have caught the disorder, called "*original sin*."
By George Thacher, late Justice of the Supreme Judicial Court of Massachusetts.

(Concluded from page 75.)

The ridiculous notion of original sin, as taught in schools of orthodoxy, lays at the foundation of almost all religious systems in the world; and hence the necessity of forming correct ideas of man, as he came from the hand of his Creator, that a reformation in doctrine may take place. The real powers, faculties, capacities, and susceptibilities of man, are the only true foundations for theologians, as well as philosophers, on which to build their systems. But if these be assumed without sufficient data, or on false principles, whatever be the system of religion or philosophy reared thereon, it will be no better than a pernicious superstition or a fanatical dream.

As the orthodox teachers and authors contend learnedly, that it is indispensably necessary for Adam and his posterity to be miraculously changed by the Spirit of the *Triune God*, as their *unknown Deity* is denominated, and that in a manner answering to what they call the New Birth or regeneration, before they are able to do a single act, or conceive thoughts acceptable to God, I have considered it expedient to enter into a pretty full examination of the material facts and actions of Adam's life, as they are recorded in the first chapters of Genesis; such as his creation, the design of his existence, his being placed in the garden, the circumstances of his leaving it, his going out or entering into the world, as we call it; with observations on the manner of God's dealing with him and his wife after they transgressed; and I must declare it as the clear result of the examination, in my mind, that there is not the least evidence in the whole history to make even *credible*, what is commonly called the *fall of man*; and consequently, the whole doctrine of original sin falls to the ground; and it seems to me also to follow clearly, that the orthodox notion of *regeneration* or the *new birth*, is altogether without foundation. This solemn declaration of my full conviction, in relation to this important subject, is not made hastily. I have carefully and patiently examined all the bearings and tendencies of the doctrine I oppose, and as age and infirmity admonish me of my own dissolution, it is my desire to express my mind freely and candidly, that you, my dear sir, and others, if they should read this letter, may be better prepared to read the Scriptures understandingly, and re-

ceive your sentiments from the pure fountain of truth, and not from the annotations, glosses, notes, or creeds of selfish and erring men. I cannot but lament the extreme misfortune of those credulous, unsuspecting professors of religion, who look with reverence to the self-created Doctors of modern orthodoxy, as it is called, for the doctrines of revelation, without once examining the divine record, to see for themselves whether these things are so; or whether additions, diminutions and alterations are made to the Scriptures, as may suit the convenience, interest, or popularity of those renowned Scribes, whose lives are cast in *high* as well as *pleasant* places, and who are as much governed by selfish motives as those are who venerate them. However harsh this language may sound to you, I am not conscious of having any other object in view, than to express incontrovertible truth, in a forcible manner.

When I took up my pen, it was my intention to have taken particular notice of several passages in Mr. Ballou's Lecture Sermon; but having written at such a length, I can now only observe, that I have read it several times with great pleasure, and wish to recommend it to you and every impartial inquirer, of every denomination of Christians; and I have no doubt, if they will suffer themselves to receive ideas according to the natural effect of words and language on the mind, they will be convinced of the correctness of one and the justness of the other. His description of the state to which enthusiasts work themselves or others, when passing through the New Birth, is most forcibly illustrated by comparing it to that state of feeling which produces the dreadful shrieks of one falling from a precipice. I have been present at scenes like these; and have noticed the progress as well as process, by which the feelings have brought the person to the very point of despair. I have seen a large *black man*, too illiterate to read his text or the hymn that was sung, elevate himself to a considerable height above his audience, and after repeating many common place phrases of religious threats and punishments to the unregenerate and impenitent sinners, extend his arms to make the form of a cross, and with a solemn, rising voice, exclaim "*Hell! Hell! Hell!*" for some moments, till almost the whole of his hearers tumbled down, and rolling on the floor, calling out in the most agonizing accents, "*Mercy! Mercy! Mercy!*" Some looked on this scene as the immediate effect of the power of the Holy Spirit miraculously displaying itself in the act of conversion, others, speaking of it with other instances of a like kind, about the same time, considered it a great and signal re-

tival of religion in that neighbourhood. But, for myself, I saw nothing that appeared like the fruit of good seed sown in good ground.

No remedy to a spreading, contagious disease, was ever more needed, than such compositions as this Lecture Sermon is, at this time, when we have such frequent accounts of wonderful conversions in obscure towns and among people not much informed. Unless this fanaticism is met with a rational, firm, independent explanation of *Revealed Revelation*, there is great danger that many of the evils of the dark ages, and of popery of more modern times will be acted over again.

The mode proposed in the sermon of making a correct comparison between the lives of these *af-frighted regenerates*, with those whom they, in derision, call the *people of this world, the mere moralists*, is the only true test, whereby it can be known which of the two classes is most submissive to the laws of that kingdom which is not of this world. By their *works*, as moral and accountable agents, and *not* by their *strong feelings* at a prayer-meeting, or evening lecture, or a holy conference, can a rational judgment be pronounced on the religion of the heart. There is certainly a considerable apparent resemblance between many of the orthodox divines of the present day, and the Scribes and Pharisees who filled Moses' seat in the days of Jesus. The Jews never plumed themselves more on being considered the chosen people of Jehovah, than do those who have worked themselves into a belief that they have been made the subject of *God's special and saving grace* in the act of regeneration; and by their new birth have passed from their natural and sinful state, to a state of holiness, where they can sin no more. They are as unwilling to be seen associating, in any religious act, with those they look upon as in an unconverted state, as were the Pharisees of touching things deemed unholy and polluted by the laws of Moses. After examining the grounds of their exclusive pretensions, as Mr. Ballou says, what is the real difference between the *miraculous new-birth people* and the *tolerably good, sober, and morally honest* folks, who are not sensible of this mighty change? Are they more honest? less given to over-reach in bargains than others? Do they practise the moral, social, and humane duties more punctually? I am of opinion that the real goodness of a man's heart can better be ascertained by his conduct in society towards his fellow creatures, than from his prayers, praises, and mere acts of devotion, as they suppose, to please God; having no reference to man. Mr. Ballou has very well illustrated the correct ideas of Regeneration, by referring to certain great changes in the religious and political worlds; such as the Reformation: the change from Episcopacy to the different denominations of dissenters: from the habitual attachment to Monarchical and arbitrary Governments to the love of the different kinds of free ones. These, if sincere, and from the heart, are all conversions; and in one sense may be called Regenerations. It is in the memory of the present generation, that not long since nothing was more common than to talk

of the regeneration of France, of England, and most other old, and as many thought, *corrupt Governments*. The language is forcible, and conveys very clear ideas; yet nothing miraculous is ever intended; and I see no reason for miraculous agency in the regeneration and conversion of any number of individuals whose lives have been immoral and wicked, provided due *moral means* of information are made use of for that purpose.

Our author justly observes that this *new birth* can be brought about by human means and agency, in the ordinary course of providence, as I understand him, and so all men may be born again, if they will, on the adoption of proper means; or the *new birth* is wholly the work of God in some miraculous manner; and then God is able to produce it in all, as well as in *one, or any given number*; and if this change be absolutely necessary for man before he can be reconciled to God and become an heir of glory and future happiness; and if God be impartial to all men, and had rather they should be happy than miserable hereafter, according to his plain declarations in scripture, there can be no doubt but he will, in his own time, and by his own means, take care that *such a change* shall be produced in the hearts of all the children of men. And as he afterwards observes, the idea of any *radical change* of our nature is by no means admissible. Nature is the same before this *new birth* as it is afterwards; and all the change necessary, or that is ever made, is effected by the rational powers and faculties of the mind or heart, by the instrumentality of impressions and information through the senses.

The Jews considered the heathen as dead in sin, and when one of them become proselyted to the Jewish religion by passing through the ablutions and other ceremonies required on the occasion, and particularly, forsaking the *practices, habits*, and idolatry of the nation he left, and adopting the laws and religious rites of the Jews, such persons were, in the language of the Jews, said to *be born again, to be babes and little children, to have passed from death to life, to be regenerated, and to be born anew*, &c. &c. All this is very well as figurative language, and it must be so understood. Now Jesus intending to teach Nicodemus the spirituality of the *new religion* he was about to introduce, or the degraded condition to which the Mosaic had fallen, how could he do this more effectually than by adopting such metaphorical language as the Jewish rulers themselves, of whom Nicodemus was a principal one, had been accustomed to use when they spake of the superiority of their religion to that of other nations; and by applying this superiority to his own, at the time when the individuals of those religions renounced their old faith and practice, and became converts to the Jewish faith? At the time of this conversation the Jewish religion was corrupted in practice and doctrine to such a degree as to become as much inferior in purity to what it was in its original state, as the original state was inferior to the religion Jesus taught; thus by the language he adopted, he communicated all those comparative ideas to Nicodemus; and in the most forcible man-

ner conveyed to his visiter, the necessity of a radical reformation of life and manners of all those who would become his disciples. But Nicodemus' mind was so crowded with the orthodox notions of his age, that it received and comprehended none of the ideas Jesus intended to convey to him. He was in the condition of the soundly orthodox of the present times; the plainest, equally with the most figurative language, is certain to fail in bringing to their minds the ideas the inspired writers of the Scriptures meant to communicate. How can it be expected to be otherwise, since the modern orthodox, perhaps to a greater degree than those of the days of Nicodemus, are indebted to creeds and formularies and traditions of old times for most of their ideas, notions, and dogmas?

These notions of miraculous conversions have a bad tendency on the human character. For the simple persuasion in a man's mind, (and it is never pretended the fact can be proved by external evidence, as other facts are proved,) that he is made the subject of God's *peculiar and sovereign Grace*, while others are passed by unnoticed, tends to puff up and over-value one's self, as naturally as *Royal and Imperial favour* does those on whom the higher orders of nobility are most graciously bestowed and manifested by Garters, Ribbons, and Stars. The Jews were the proudest people on earth, and what could it spring from, but the notion, in which for ages they were educated, of their being the chosen people of Jehovah? To such a height has this pride and vanity carried them, that a series of miracles or suffering has not been sufficient to reduce them to the standard of common sense on religious subjects. And the observations of more than forty years, of the conduct and deportment of those who set themselves up as God's favourites in their regenerations and miraculous new births, have afforded me no grounds to question the general position. We see about as many instances of *back-slidings* among these *new born gentry*, as we do of *sins* among those called the *world's people*. The mere *impression of being born again*, if we may judge from facts, is but a poor defence against natural passions and strong affections. It has seemed to me, from some pretty marked cases, that the devotion flowing from miraculous regenerations, especially in young converts, and in places where there are frequent revivals and little knowledge, is very nearly allied to another passion much less refined than love to God. But I may be mistaken, and I would not be uncharitable.

Religion consists in doing good actions to our fellow-creatures, not to God—we can do nothing for him; he wants nothing of us for himself. Even the abstract love of God, if such a thing be possible, if it does not promote kind feelings and benevolent deeds to his creatures, would be less valuable in his sight, than sincere friendship and charitable deeds, without any knowledge at all of God. I must stay my pen: you will say I am running wild! Well, be it so—I have said enough, if you condescend to read this letter, to punish you for not sending me the Lecture Sermon; and to put you upon

thinking a little more profoundly on the general subject of this letter, than people in general have been willing to do.

With affection and friendship, I am yours, &c.

GEORGE THACHER.

Biddeford, February, 1820.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 77.)

LETTER II.

Dear Sir—In farther discussing the subject recommended by your Brighton correspondent, there are two propositions which I shall endeavour to keep in view and substantiate; they are the following:

1st, *The most high God hath, of his sovereign will and pleasure, chosen a part of his creatures to stand in a peculiar relation to himself; and to enjoy peculiar blessings.*

2d, *The great Jehovah, in electing a part of his creatures, had in view the happiness of all his creatures: the relation and blessings to which he elected his peculiar ones, were intended to open the way for his universal goodness to be fully displayed, and ultimately to bring about the happiness of the whole creation.*

In stating the doctrines of election and peculiar grace, it is not enough to prove that no injury is done to the whole by a part being chosen, and the special favours bestowed upon them; it is necessary to show that the particular designs of God, and his special operations, are in perfect harmony with his universal good will, and his immutable desire of the happiness of all his works: this, and this only, can make such designs and operations appear worthy of the God of love. We ought never to represent the benevolent Parent of the universe as a capricious or partial father, so fondly attached to one part of his great family, so entirely occupied with their concerns, as to forget the rest, and neglect their happiness; but rather as combining all his works together in one stupendous whole, and ever pursuing the good of the whole by all his operations in every part.

The design of the present Letter is to illustrate and establish the above propositions, by considering the Lord's choice of Abram, and his promise to him. As the reader goes on, he will discover my reasons for selecting the case of Abram, as the basis on which I mean to establish the doctrines of peculiar grace and universal goodness, to show their agreement and co-operation with each other.

The choice of Abram, and the peculiar favour manifested to him, stand on record as the first instance, at least after the flood, of an individual man being selected by God to stand in a peculiar relation to himself, and enjoy the special manifestations of his grace. After the deluge, when Noah offered his sacrifice, Jehovah expressed his good will towards the whole human race indiscriminately, which should descend from him. He entered into covenant with Noah and his seed, which comprehends all mankind since that time.

This covenant has never since been abrogated, never disannulled by any peculiar manifestations of grace to, or covenant made with, either individuals or nations; but as God is in one mind, and all his works and ways make but one complete system of divine wisdom and goodness, such peculiar manifestations and covenants must be in pursuance of that good will which he had discovered prior to such manifestations and covenants, and the good will, before manifested, continues the same through all succeeding dispensations: of this God hath given us a faithful witness in the heavens, his bow in the cloud, a token of his everlasting covenant between him and all flesh. Under this view, God stands in a covenant relation to the whole world. Before the calling of Abram, we do not read that any one of the human race had a superior claim given him to the divine favour above another, on the ground of mere grace; consequently, in beginning here, we begin where the subject first opens to our view.

The Lord's choice of Abram and the blessings promised to him, did not relate to his individual person merely, but extended to his posterity, both the natural and spiritual seed: to him and to his seed were the promises made, and related principally to Christ, Gal. iii. 16. The Jews, notwithstanding their fall, as touching the election, or God's choice of them in their fathers, are still beloved for the fathers' sakes, Rom. xi. 28. The blessing of Abraham comes upon the Gentiles, who believe through Jesus Christ, they too are his seed, and heirs according to the promise, Gal. iii. 14, 29. The promise to Abram is laid in the Scriptures as a foundation-stone, on which all the succeeding dispensations of grace are brought forward and made to stand: whatever peculiarities existed under the Jewish, or now exist in the dealings of God with individuals under the present dispensation, if their existence be in pursuance of the promise made to Abram, ought to be considered as existing for the same purposes, and designed to answer the same ends as Jehovah avowed when he first gave that promise. If therefore we can prove that Abram's being chosen of God, that all the Most High promised to do for and bestow upon him, was intended to make him a blessing to others, to make blessed, or happy, all the families of the earth through him, we shall in effect prove, that the election of the house of Israel, and of New Testament believers, all the peculiar blessings bestowed upon either the one or the other, must be intended to make those who are so chosen a blessing to others, and ultimately to terminate in the happiness of all mankind.

Notwithstanding the exemplary punishment inflicted upon the antediluvians, the wonderful preservation of Noah and his family, and the gracious covenant made with him and all flesh, it appears that his posterity soon degenerated from the knowledge of the true God, and sunk into idolatry. Paul hath given us a most affecting description of the dreadful state of the Gentiles, and the alarming consequences of their not loving to retain God in their knowledge, Rom. i. In the days of Abram,

idolatry, it seems, was making rapid strides in Asia, even his family and kindred were infected with it, they served other gods, Josh. xxiv. 2. The Sovereign of the universe, that the knowledge of his name might not be utterly extirpated from among men, and that a way might be opened for his abundant mercy and grace to be manifested to, and enjoyed by his creatures, fixed his choice upon Abram, called him, by a special manifestation of his will, to leave his father's house and his kindred, gave him a promise so extensive, that though it has been accomplishing ever since, it still remains to have its full and ultimate accomplishment in the ages to come. Awful and affecting as the Apostle's description referred to above may be, it is not easy to conceive how much more dreadful the state of mankind would have been, had not the God of grace interposed by the calling of Abram, and by the dispensations of his grace to him, and to his seed; through which the light of divine truth, and the means of salvation and everlasting happiness have, in successive periods, been afforded to the world. We can form no just estimate of the advantages resulting from the peculiar dispensations of divine grace to the creation at large, unless we trace them to their final issue, and contemplate them as ultimately terminating in the Universal Restoration. Such a view of the subject completely obviates all the difficulties which have so long clogged the doctrines of election and peculiar grace, which, I think, cannot be obviated on any other ground, and answers the objections of deists to the scheme of divine revelation, as being narrow, partial, and unworthy of the Father of the universe.

That Jehovah's choice of Abram, his calling him, and the promise made to him, were peculiar and distinguishing favours, I think no man can deny, Gen. xii. 1, 2, 3. Will any man attempt to deny the peculiarity of the Lord's dealings with Abram, the distinguishing nature of the favour of God manifested to him? If any one be disposed to attempt such denial, let him inform us to what other person at that time Jehovah afforded such a revelation of himself as he did to Abram, on what other person he bestowed such favours as he bestowed on him. If the peculiarity of the divine manifestations afforded to, and favours bestowed upon, Abram be acknowledged, the doctrine of distinguishing grace, or peculiar favour, is at once admitted, and my first proposition established. Let us see if the second will not derive equal support from the above passages.

God did not say, I will bless thee, merely for thy own emolument, that thou mayest be the exclusive recipient of my favours, and while I bless thee, I will curse the rest of mankind, make them a foil in the exhibition of creatures, that my curse upon them may make my blessing upon thee more conspicuous, that the everlasting shades in which I place them, may make thy situation the more luminous; but *I will bless thee, and make thee a blessing*; as much as to say, every blessing I bestow upon thee shall be a benefit to others. Jehovah said,

I will make of thee a great nation, and I will bless thee, and make thy name great. The great nation referred to was not to impoverish the world by their greatness, was not to be made great by a charter from heaven, confining the treasures of divine grace as a monopoly to them, was not for their aggrandizement to exhaust the means of infinite love, so as to leave no divine favour for others to enjoy; their name was not to be made great through everlasting clouds and darkness being made to rest upon the names of all others. Nothing like this is expressed in the passage: all their blessings, all their greatness, God intended as means of their being made a blessing to others; and when they shall arrive at the highest pitch of their greatness, they will be a far greater blessing to the world than they have ever yet been, Rom. xi. Jehovah added, *I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed.* Not that I will bless the one and curse the other, from a partial attachment, a doating fondness to thee; but the blessing and the curse are subordinate to the great end of blessing all families of the earth.

That the latter part of the promise to Abram can never be fulfilled, until the universal restoration takes place, is to me evident. All families of the earth must comprehend all the inhabitants of the earth, then, and ever since. It is not said some individuals of every family, but families collectively are spoken of, which includes all the branches of each family, however since multiplied, scattered, or extinct: and the whole collection of families is comprehended in the words. It is not said, may be blessed, shall have an opportunity of enjoying blessings, shall be blessed if they do this or that; the language is positive, without restrictions or limitations, *shall be blessed.* What is meant by the blessedness here promised, we shall not now particularly inquire, but barely observe, that surely none will say that either endless misery, or total annihilation can be the thing spoken of, or that any person can be actually blessed any farther than he is made happy. That some of the families of the earth have been totally cut off in their sins, that part of all the families of the earth have died in the same state, none can deny. If such lapsed creatures never be restored, how can the promise be established in its full extent?

Fearing I may have made this Letter already too long, I hasten to conclude, and will study greater brevity in my next.—I am,

DEAR SIR,

Yours in sincerity and truth.

(To be continued.)

REMARKS

ON ALL THE TEXTS IN THE BIBLE WHERE THE EXPRESSION, *The Day of Judgment*, OCCURS.

BY WALTER BALFOUR.

(Continued from p. 30.)

Luke x. 12, 13, 14, is next in order. "But I say unto you, that it shall be more tolerable in that day for Sodom than for that city. Wo unto thee, Cho-

razin! Wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you!" Let it be noticed on this passage, that though the Greek phrase is not *en hemera kriseos*, a day of judgment, as in the preceding texts, but *en te krisei*, at the judgment, yet all will allow, that the same judgment is referred to. Farther; let it be noticed, that what is called "the day of judgment" in the preceding passages, and "the judgment," verse 14 of this, is in verse 12 called "that day." Now nothing can be more certain, than that the day of judgment which came on the Jews at the destruction of their city and temple, is expressly called "that day" in various passages of the New Testament. See, among others I might quote, the following: Matt. xxiv. 36; Luke xxi. 34; Matt. vii. 22. Again notice, that what is said in this passage, was spoken by our Lord when he sent out the seventy disciples, and is similar to that spoken to the twelve in the texts already considered. It contains our Lord's predictions, or declarations, concerning those cities which should reject them as the heralds of the kingdom of God. "It shall be more tolerable in *that day* for Sodom, and more tolerable for Tyre and Sidon at *the judgment*," than for the cities which refused their message. I may add, that the sense our Lord attached to the words, "*it shall be more tolerable*," is explained, verse 13, in the same way as already noticed in the preceding passages, and need not be here repeated. Here, as there, our Lord was predicting that when a day of punishment came on those cities, which rejected the ministry of the seventy, it would be more severe than the punishment which came on Tyre, Sidon, and Sodom.

Such then are all the passages in the four Gospels where this expression, (*en hemera kriseos*) the day of judgment, occurs. Before entering on the texts where it is found in the epistles, we shall submit for consideration the following observations.

1st. It occurs just five times, and the Greek expression is uniformly the same, not *the* but *a* day of judgment. Few persons would have thought of a day of general judgment at the end of this world, if the indefinite instead of the definite article had been used in the English version. It has also been seen from the above texts, that the day of judgment, the judgment, and that day, all refer to one and the same thing.

2d. It is easily seen from all the above texts that our Lord was the speaker, and that he addressed himself to Jews. Not only so, but all the above texts with their contexts and the circumstances connected with this expression, show that it had a particular reference to a day of judgment or vengeance coming on that generation of the Jews. A day of judgment did come on them which exceeded God's judgments on Tyre, Sidon, and Sodom, as is seen from Matt. 24th, Luke 21st, and Mark 13th, and is confirmed by Josephus their historian.

3d. I do not find that the apostles in preaching to the Gentiles, speak as our Lord did of *the day of*

judgment. In preaching at Corinth, Athens, Ephesus, or any other Gentile city, we never find them say as our Lord did, that it should be more tolerable for Tyre, Sidon, or Sodom, than for them if they did not receive their message. No; nor do we find them in preaching to the multitude, or in speaking to individuals, give descriptions of, or warnings about a general judgment day at the end of time, as is common with preachers in our day. Does not this confirm the views which have been stated in the above passages?

4th. Neither do we find the apostles in their epistles to the churches among the Gentiles speak of the day of judgment as our Lord did in the passages which have been considered. To whomsoever the epistles were addressed, Peter and John are the only writers who make mention of the day of judgment, as our Lord did. We shall presently see, that the passages in their epistles strongly confirm the views we have advanced about this day of judgment.

2 Peter ii. 9, is the first. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. (*Eis hemeran kriseos koladzomenous.*) Here, as in the preceding texts, it is a *day of judgment*, and not the *day of judgment*. This is perhaps the most plausible passage in the Bible, in favour of a day of general judgment, and ought to be candidly considered. Though we are chiefly concerned with the last part of the passage, yet to understand this, it is necessary to pay some attention to the first. "The Lord knoweth how to deliver the godly out of temptations." What persons then had Peter in view by the term "godly?" It is evident from verses 5, 8, that he had godly Noah and Lot in his eye, and also the godly persons to whom he was writing. Let us also ask what their temptations were to which he refers? The word temptation is often used for trial or putting a person to the test. Noah was put to the trial, he had great temptations among the antediluvians. The same was the case with Lot among the Sodomites. See the context, and the history of those men in the book of Genesis. But it is declared here, "The Lord knoweth how to deliver the godly out of temptations." The Lord knew how to deliver Noah out of his temptations or trials, by the ark which saved him while the flood came in on the world of the ungodly. He also knew how to deliver Lot out of his temptations, by the angels whom he sent to Sodom; for this purpose, see the history of those events, and compare verses 5, 6, 7, of the context. Peter brought the history of those persons to view for the purpose of encouraging those to whom he wrote, under their trials. The Lord also knew how to deliver them as he had done righteous Noah and Lot. Let us now attend to the second part of this passage; "And to reserve the unjust unto the day of judgment to be punished." The term "unjust" here, is opposed to the word "godly" in the first. As by it godly Noah and Lot were referred to, so the unjust refers to the wicked antediluvians and Sodomites, from whom their trials or temptations arose. See the context,

and the history above referred to. Peter also had in view the unjust, from whom the persons were suffering to whom he was writing. The grand question then to be settled is, What day of judgment did Peter refer to, and to which he says the unjust were reserved to be punished? The common opinion is, "a day of general judgment at the end of this world." But in opposition to this view of the passage, let it be recollected, that the Greek phrase is not *the* but *a* day of judgment. Besides, the common usage of this expression, in the texts considered above, is opposed to such an interpretation. Besides, it is contrary to the use of this phrase in the Seventy version, as noticed above, from Prov. vi. 34. Peter heard our Lord make use of the expression, *the day of judgment*, and applied it to the day of God's vengeance coming on the Jewish nation. The presumption then is, that he used it in the same sense as the Saviour did, in all the preceding passages. The proof lies with those who assert that Peter here meant a day of general judgment. But I shall proceed to show, from this text and its context, that Peter referred to the same period, and the same punishment, as our Lord did, by the expression "the day of judgment." Let it be then observed, that *a day of judgment* or *vengeance*, came on the antediluvians, when the flood took them all away. Also on the Sodomites, when the Lord destroyed them with fire from heaven. The Lord knew how to reserve those unjust persons unto a day of judgment to be punished. But it may be asked, is this all the day of judgment Peter refers to? I answer no; for he had some design in introducing Noah and Lot as examples of God's delivering the godly out of temptations; and he also had some design in saying, that the Lord knew how to preserve the unjust to a day of judgment to be punished as he did the antediluvians and Sodomites. What then was Peter's design, in introducing this to the persons to whom he wrote this epistle? To ascertain this, let it be noticed, 1st. That the persons to whom Peter wrote, were enduring trials or temptations similar to those of Noah and Lot, whom he introduces in the context. The whole epistle shows this. He introduced this for the purpose of supporting their minds under these trials; the Lord knew how to deliver those two righteous men out of their temptations, and he knew also how to deliver them out of theirs. 2d. As the Lord knew how to reserve the unjust, from whom Noah and Lot suffered, to a day of judgment to be punished, so he also knew how to reserve the persons from whom they, as Christians, were suffering, to a day of judgment to be punished. The persons, from whom their temptations or trials came, were chiefly the unbelieving persecuting Jews, as the whole New Testament abundantly shows. The context of the passage confirms this, for Peter, after saying that the Lord knoweth how to reserve the unjust unto a day of judgment to be punished, immediately adds, "Chiefly those that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed, they are not afraid to speak evil of dignities." The apostle proceeds

to the end of the chapter, in giving an account of their wicked character and conduct, which all may examine. Now if Peter meant by the unjust, all wicked men in verse 9, as reserved to a day of general judgment, why say, verse 10, but "chiefly them that walk after the flesh?" &c. Why any *chiefly* in such a case? If we look at the preceding context, the character of the persons is thus described: They were to bring in damnable heresies, verse 1, and they were the many who should follow their pernicious ways, verse 2. What day of judgment to those men, was then meant by Peter, verse 9? That he did not refer to a day of general judgment at the end of time, but to the day of God's vengeance on the Jews, I shall attempt to prove from the following considerations: 1st. Peter speaks of this day of judgment as near. The persons spoken of in the context, were to bring upon themselves "swift destruction." Their judgment lingered not, and their damnation slumbered not; see verses 1-4. But could this be true, if the day of judgment to them referred to the end of the material world? Two thousand years have nearly passed away already, and how long yet to the end of this world no man can certainly say. We are aware, that many Christian writers have admitted, that the apostles and first Christians thought that the day of judgment was to happen during their lifetime. This admission, has afforded Gibbon and other infidel writers, an unanswerable argument against Christianity. The fact proves, that they were mistaken, and if mistaken in this very important article, what credit can be given to any thing which they have said. It in short destroys their whole testimony. But admitting that by the day of judgment, the day of God's vengeance on the Jews was meant, this objection is entirely removed, the credit of the inspired writers is established, and Christianity is recommended to infidels as a revelation from Heaven. I consider it to be some evidence, that my views of the day of judgment are correct, that they fully and fairly remove this objection out of the way of infidels. This remark, applies to other passages in the New Testament, against which the same objection has been urged.

It will never do here, to say, that the day of man's death is the day of judgment, and the commencement of his future punishment. No, for it is contended, that the day of judgment in this text, is to be at the end of this material system. If so, the text is express in declaring, that the unjust are reserved to this day to be punished. To suit the common belief, Peter ought to have said, "The unjust are punished until the day of judgment, and are to be more severely, yea, eternally punished after this." Nothing can be plainer, than that the punishment here mentioned, commences at the day of judgment, whatever day that may be.

(To be continued.)

FOR THE GOSPEL HERALD.

I have recently read an Address, delivered by Dr. Griffin before the American Education Society in Boston, and propose, Mr. Editor, to present your

readers with a few extracts from this singular document, interspersed with some desultory remarks. This is the identical Dr. Griffin, who, about a twelvemonth since, laboured to convince a numerous audience in this city, that 700,000 well educated ministers were requisite to save their fellow-men from an endless hell, by means of their missionary efforts, &c. But we will confine our observations to the address before us.

"Here is a pious youth doomed by poverty to plod on in one of the mechanic arts. He sheds the gleam of a holy example on a small neighbourhood, but with a mind uncultivated he can do no more. Raise that youth by education to the sacred functions of the Gospel ministry, and besides exerting a wide and benign influence upon society for thirty years, he will be the means of converting many souls who but for him would have perished." Indeed! It seems the learned Doctor imagines himself possessed of the gift of prophecy; but I am informed in Scripture that the spirit of prophecy is the same as the testimony of Jesus, and as Dr. G. has testified nothing of Jesus in his pseudo-prophecy, he must be directed by some spirit different from that which is from the Father of lights. Besides, who told Dr. Griffin that the salvation of souls is predicated on the labours of a well educated ministry? Not the record God has given of his Son; for *that* declares "salvation is of the Lord, that in the Lord shall all the seed of Israel be justified," &c. &c. The Bible and Dr. G. are completely at issue on this point, and we are content to leave them so.

If the following be not naked, stark-staring blasphemy, we are at a loss for an example of that sin. "Let a man create a fund which shall constantly support one pious youth, and to what an amazing degree will his influence be felt on earth in a single century! Now cast your eyes forward a thousand ages. [a long throw this!] Let me come at that blessed group, that *nation* of happy spirits, who have been studying the ways by which God led them to glory, and looking down upon their wretched companions in hell; and stretching their eyes forward to ages of interminable and increasing blessedness. 'We have seen,' say they, 'that our escape from that infinite misery, and our arrival at this unbounded good, are to be traced to the charity of the blessed man who founded that scholarship. There stands our benefactor, whom, next to God and the Redeemer, all our millions hail!'"

"O," exclaims Dr. Griffin, "I wish now I had the mines of Potosi." I dare say you do, and it is pleasant to hear a little truth among so large a parcel of falsehood. We will give you credit for your frankness, and admire you for your candour! But we must proceed with our extracts; hear him. "Who that has *wealth* will miss the opportunity of rising up so near the throne of God?" If the aspiring Dr. G. will consult Isaiah xiv. 13-23, he will recognise a spirit kindred to his own.

"What wonders," continues he, "could United America accomplish. Reckoning our population only at ten millions, if every individual in the United States would give but a cent a year, it would

raise an annual fund of a hundred thousand dollars; which assigning a hundred dollars a year to each beneficiary, would effectually aid a thousand youth in different stages of their education; and allowing them to be kept at study full nine years, would pour upon the church [what church?] more than a hundred well educated ministers a year. Ascend some lofty mountain [what one?] and survey the wide wastes of our country; see thousands and millions perishing for want of gospel ordinances; and then tell to listening angels that *one cent* a piece, annually bestowed, would produce more than a hundred well educated ministers a year, and how would it sound in heaven?" O fie, how ridiculous! A delicate sample of Dr. Griffin's benevolent affections, gentle reader, and we are done. "Well, let them hug their pelf; let them bury themselves in their own little concerns, and *renounce their part in God*, and sink to hell with the wretched beings whom they refused to save; and *we* will do the more for their neglects." Z.

Note—As an apology to our correspondent for the delay in publishing his communication, he is informed that it has been mislaid, &c. Ed.

A THEOLOGICAL WEATHERCOCK.

The parson Z. Crossman, whose name the orthodox have trumpeted, has been famous for turning and twisting, as his whims have operated, in a manner almost unprecedented. The following account of his conversions we have from a witness who can prove the truth of all he testifies.

1. About the age of eighteen years, Mr. C. professed his faith in Universalism.

2. Mr. C. a few years afterward became a Calvinistic Baptist; and was baptized by David Long, a Baptist preacher.

3. Mr. C.'s next shape was that of a 'free will Baptist, or Arminian; which doctrine he preached in Taunton, (Mass.)

4. Mr. C.'s next metamorphosis, was the being changed into one of the sect called Christians, renouncing the doctrines of the Trinity, total depravity, endless misery, &c. and advocating the *annihilation* of the wicked.

5. Mr. C., about the year 1819, faced about, and preached Universalism.

6. Mr. C. in 1820, or 21, renounced his Universalism, and again preached the doctrine of misery and wretchedness.

7. About the year 1822, Mr. C. shifted his course once more, and professed to believe in the final salvation of all men, which doctrine he at that time preached.

8. Mr. C.'s last metamorphosis, when his transformation was styled "Conversion of a Universalist Minister," happened in the year 1824. Whether he has undergone a change since, or what his next shape will be, we do not know. Had this gentleman lived in Ovid's time, he would have furnished that ingenious author with matter for another chapter.

From the Christian Almanac, for 1826.

THE SABBATH BREAKERS.

A few years since, a gentleman residing in —, established a Sabbath School in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed, that he passed a house where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a Tract over the fence, on the sinfulness of violating the holy Sabbath. No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the Tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night about twelve o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse!

Note—The above infamous scrap, we presume to believe to be a lie. The author, and the abettors of it, deserve the keenest reproof; and that public must be ripe for an inquisition, who can approve of such priestly trumpery. Ed.

FOR THE GOSPEL HERALD.

MUNCHAUSEN OUTDONE BY THE NEW-YORK RELIGIOUS TRACT SOCIETY.

On the return of my children last Sabbath from the Sunday School, one of them presented me with a book, which our orthodox folks had furnished to distribute to the scholars. On looking at the book, I found the title page to read "Travellers' Wonders, published by the New-York Religious Tract Society, D. Fanshaw Printer." At page fifth I read as follows: "In the South Seas there are *large islands* which are *all made of coral*; and *coral is made by insects so small that they cannot be seen without a glass.*"

Quere, if a New-York Tract Society will tell such stories as this, what shall we hear when the National Tract Society gets well into operation with their engine? J. B.

Hunter, Sept. 24th, 1825.

Our Br. Abner Kneeland, from Philadelphia, will to-morrow commence his labours in the Universalist Church in Prince-street; service at the usual hours. His engagement is for one year.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, OCTOBER 22, 1825.

NO. 12.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 85.)

LETTER III.

Dear Sir—From the faithful records of the dispensations and dealings of God with his creatures in ages past, from the sure word of prophecy, by which we are informed of what shall take place in the ages to come, from the holy Scriptures at large, we may learn this grand truth, that the end to which Jehovah will ultimately conduct all his creatures, the state in which he will finally place them, is the same to which he intended bringing them, and in which he determined they should be placed, when he first gave them existence. To that end all the dispensations of providence and of grace, of mercy and of judgment, running through successive ages, to the final consummation, are, and ever will be subservient. When we view any particular dispensation of the Most High, or contemplate his dealings with any particular part of his creatures, we ought to remember that we have before us in that instance, only a part of the astonishing system of divine government which comprehends all creatures, periods, and events, in all their circumstances, and combines them together in one amazing whole; which, in its developement, will display every divine perfection, and lay open every source of improvement and happiness, for the perfecting of every derived existence in the universe. The dispensations of God which have been unfolded, and those which remain to be unfolded in the fulness of times, are not final *ends*, but *means* leading to one great and ultimate end: they are distinct, yet connected branches of that absolutely perfect plan of divine operations which originated in infinite love, is carried on by unerring wisdom, almighty power, and unbounded goodness, and which must issue in God's being all in all. If these remarks be just, we may reason from them as given premises, should we meet with an instance of God's having chosen individuals, and endowed them with special favours, without his having avowed, at the same time, that his design in the bestowment of such peculiar grace, was the general good of his creatures: for if enough be said in the Scriptures to establish the foregoing view of the divine government, it must be applicable in every particular case.

In my last Letter, I attempted to prove that Abram was chosen of God, and made an object of his peculiar favour; that his being chosen to become a recipient of special blessings, was a step

towards the blessing of all the families of the earth; that the promise made to him extends to his seed, both natural and spiritual, and that as the dealing of God with him, was a step towards the blessing of all mankind, so the choice of, and divine favours bestowed upon, his seed, are successive steps leading to the same end. We shall, in this Letter, attempt to show how the same gracious plan was carried forward, by the dealings of Jehovah with his descendants Isaac and Ishmael.

Jehovah who chose and resolved to bless Abram and his seed, likewise resolved to bless all families of the earth in him: the same wisdom, power, love, and faithfulness, by which the one is accomplished, are equally engaged to effect the other: therefore, when we see the divine perfections overcoming all opposition to his great designs in one instance, it is an earnest of their complete triumph over all the obstacles that can arise to prevent the full accomplishment of his designs, in every instance. Some persons who oppose the doctrine of universal restoration, contend, that so far as relates to God's chosen people, his counsel shall stand, and he will do all his pleasure, that nothing on earth or hell can prevent their being finally brought to enjoy all the grace and glory which he intended they should enjoy; but as to the rest of mankind, (they seem to think,) whatever kindness the Lord may have towards them, whatever gracious designs he may have formed for their happiness, they have rendered, and will render absolutely useless, have defeated his designs, and will for ever do so; therefore, his counsel respecting them must totally fall to the ground, his pleasure never be done. According to which, all the steps God hath taken for the recovery of multitudes of his creatures, will to all eternity be lost labour, whatever he hath done, or ever shall do, to or for them, either in mercy or in judgment, will be quite nugatory, never producing the effect which he desired. It may fairly be demanded, how it can be, that infinite wisdom should succeed so well in the choice of means to accomplish the divine purposes in the one case, yet prove totally unsuccessful in the other; that eternal power should be able to place the divine counsel immoveable on its basis in the one instance, and not to be able to prevent its falling prostrate, and dashing itself in pieces, like the Philistine god, in the other; that divine love should employ all the resources of wisdom and power, to pursue, recover, bring to its embraces its objects, and perform all its pleasure upon them in the one case, yet never recover, embrace, or perform its pleasure, upon those who are loved by God, in the other?

It has sometimes been demanded, with an air of triumph, by what means the wicked, who die in their sins, will be recovered, and how it can be expected that any means should be effectual, after the gospel, with all its blessings, is found to have no effect upon them? Without stopping to point out what means will be employed for the effecting of this great purpose, it is sufficient for my present design to observe, that if their restoration be an event foretold in the Scriptures, we may rest satisfied that infinite wisdom will find means, eternal power adopt them, immutable love direct them to the benevolent end, and the absolute faithfulness of God, for his immortal honour, secure their efficacy. The fact is, men are slow of heart to believe that events will take place, the efficient cause of which is to be found, neither in nature, nor in existing circumstances; thus it was with Abram and his wife, much as they desired a son, positively as God had promised them a numerous progeny, they still demurred, they knew not how to conceive it credible, or possible, that, at their time of life, they should be blessed with offspring. After having spent the prime of their days childless, when arrived at such an age that nature itself, and all the existing circumstances, seemed to forbid all expectation of Sarah's having a child, the *Most High*, contrary to the usual course of things, notwithstanding the obstacles which existed were insurmountable to every thing but divine power, visited Sarah, and she brought forth the child of promise. God could have made Sarah fruitful before, she might have had a son, ere such circumstances existed as seemed to render such an event impossible; but it seems Jehovah, in the first step towards the accomplishment of his promise to Abram, chose to display his mighty power in triumphing over the greatest difficulties, that the accomplishment of it, in no instance, might seem improbable. The same power which triumphed in the fulfilment of the promise in this first instance, will triumph in the fulfilment of all that it contains.

Isaac, even before he was born, was chosen of the Lord, to stand related to him, by a peculiar covenant, and to be heir with Abram of the same promise, Gen. xvii. 7, and 19. Heb. xi. 9. Jehovah chose him to be the progenitor of the peculiar seed, he renewed the manifestations and promise to him, which he had before afforded to his father, Gen. xxi. 12, chap. xxvi. 2, 3, 4, and throughout treated him as an object of his peculiar choice and favour. The peculiarity of the divine conduct towards Isaac, is so evident, and the distinguishing nature of the blessings conferred upon him, so manifest, that I know not how either the one or the other can be questioned. He was not only distinguished by the peculiar favours which the Almighty bestowed upon him from men in general, but from Ishmael, who was equally Abram's son, in particular. He was a child of promise, and the promise-fulfilling God did every thing for him that could make him appear an eminent object of his peculiar regard. I see not how any one, with the case of Isaac before him, can fairly deny that par-

ticular election, and peculiar favour, are comprehended in the divine dispensations.

It may be asked, how the non-election of Ishmael, and his deprivation of the special favours bestowed upon Isaac, can be reconciled with the supposition of his being an object of the divine love, and with the supposed beneficent tendency of such peculiar dispensations? Before I answer this inquiry, I would propose several others. Are not all the dispensations of God arranged and combined together in one perfect system, with the most consummate wisdom? Is not the design of the whole system of the divine operations, consequently of each particular part, to produce the greatest and most universal good to the creation at large? Was not the choosing and distinguishing an individual, at the time, and in the manner, in which God chose and distinguished Isaac, a necessary step in the wonderful concatenation of events, by which all the truth and grace of Jehovah should be brought to light, a step with which stood connected, and on which, in some sort, depended, the development of the whole economy of divine love? If such a step was necessary to the carrying into effect the plans of divine wisdom and love, which had for their object the happiness of the world, how could it be otherwise than beneficent to Ishmael and his posterity, as a part of the world; or otherwise than compatible with the love of God to him? Can we negatively any one of the above questions, without virtually denying the infinite wisdom and goodness of God?

Though Ishmael and his posterity were not chosen and distinguished in the same manner as Isaac and his posterity, yet that his and their greatest advantage was comprehended in such peculiar dispensations, is, I think, capable of the fullest proof, not only from the general principles argued above, but also from express declarations of Scripture. Before Ishmael was born, Jehovah gave his mother a promise concerning him and his posterity, Gen. xvi. 10, 12. Before Isaac was born, the Lord declared he had blessed Ishmael; the declaration was made at the very time when the covenant of peculiarity was declared to attach to the former, which showed that the peculiar favours reserved for the one, did not prevent the bestowment of the blessing of God upon the other: the latter, as well as the former, was comprehended in the covenant made with Abram, for he received the sign of it in his flesh, which had he not done he would not have broken the covenant, Gen. xvii. but to talk of any man's breaking a covenant with which he has nothing to do, would be absurd. If it be said that Ishmael was cast out of Abram's family, the reason of his being cast out is evident, it was because he was found mocking at an event which ought to have made him rejoice, not the peculiarity of the Lord's conduct to Isaac, but his own behaviour was the cause of his being cast out. Jehovah informed Abram, that though he was cast out, he would not desert him, that he would make a nation of him, which was a confirmation of the blessing before pronounced upon him: and we

find, when the lad was in distress in the wilderness, God hearkened unto his voice, manifested his tender care over him, and renewed his promise concerning him, Gen. xxi. The particular conduct of divine Providence towards the descendants of Ishmael, to the present day, forms a striking exemplification of the truth of the Scriptures, and proves that they have never been forgotten by the God of Abram. The posterity of Ishmael were not prevented participating in the scriptural advantages of the former dispensation; the way was open for them to become proselytes to it. Under the present dispensation, the gospel, with all its blessings, is directed to them as well as to the rest of mankind; and in the universal restoration, their whole race must be comprehended. The avowed design of the Lord, in the peculiar blessing bestowed upon Isaac and his seed, was the blessing or making happy all the nations of the earth, Gen. xxvi. 3, 4, which connects with the election of that patriarch and his descendants, and all the special favours bestowed upon him and them, the ultimate happiness of mankind at large.

Ishmael has been considered by many as one of those whom God is supposed to have passed by, without any design of blessing them; we have seen that this was by no means the case; nor, in fact, has the Most High any more deserted those who are not elected, or ceased to design their happiness, than he deserted the son of Hagar.

The Apostle Paul brings forward the case of Isaac and Ishmael, as allegorical, Gal. chap. iv. upon which, at present, I shall make but this one remark, if Isaac, the child of promise, was a type of all the children of promise, and if the election of, and blessings bestowed upon, the former, were steps towards the blessing of all mankind, then the same thing may be concluded respecting the choice of, and blessings bestowed upon, the latter.

I have not abridged this Letter in the manner I intended, as you wished me not to do it.—I remain,

DEAR SIR,

Yours in the bonds of the gospel.

(To be continued.)

REMARKS

ON ALL THE TEXTS IN THE BIBLE WHERE THE EXPRESSION, *The Day of Judgment*, OCCURS.

BY WALTER BALFOUR.

(Concluded from p. 87.)

2d. The persons to be punished at the day of judgment here mentioned, and the nature of their punishment, point to the day of God's vengeance on the Jews, and not to a day of general judgment at the end of this material world. Let it be noticed that Peter does not use language expressive of a day of *general* judgment. He does not say the Lord knoweth how to reserve *all* the unjust unto a day of judgment to be punished. Nor does the text, or the context say, that this day of judgment was to be at the end of this world. Nothing like this is intimated. Peter, from the scope of the context, is evidently speaking of persons from whom Christians in his day were enduring trials

or temptations, and he informs them for their consolation, that the Lord knew how to deliver them out of their temptations, and to reserve the unjust from whom they were suffering, to a day of judgment to be punished. Now those Christians to whom Peter wrote, knew from what our Lord had said, Matt. xxiv. and other sources, that a day of awful vengeance was coming on the unbelieving persecuting Jews during that generation. It was expected, and looked for with earnest anticipation, as the period when their redemption should draw nigh, see Matt. xxiv. &c. Some of them no doubt had heard our Lord call this very day, "the day of judgment." Peter's language was not new to them. Indeed, in no other sense could they understand it, for by no sacred writer had this expression been used in the sense in which it is now used among us.

But if we advert to the nature of the punishment threatened, the above observations are confirmed. The verb *kolazo*, rendered to be punished in this passage, says Parkhurst, signifies "to restrain." He adds, "This derivation is confirmed by observing, that the Greek *kolazo*, is sometimes applied by the profane writers in the sense of *restraining* or *repressing*, as may be seen in Scapula." This word occurs only here and in Acts iv. 21, of the New Testament, where it is rendered *punished*, and is evidently used in the sense of *repressing* or *restraining*, which confirms what Parkhurst has stated. But let us advert to the context of this passage, and see if we can learn any thing as to the nature of the punishment at this day of judgment. It must be allowed, for it cannot be controverted, that Peter says nothing about sending the unjust to hell, to be punished at the day of judgment mentioned. No pathetic descriptions are given by him here of the mode of trial at this day, and the endless misery in which it results, as is often done by preachers in our day. The context as we have seen, refers to a day of judgment, which came on the old world, and also on the cities of the plain. Now, is there not something incongruous, and unscriptural, to allude to such punishments of a temporal nature, if he meant to teach a day of judgment at the end of this world, and endless punishment in a future state of existence? No other sacred writer ever availed himself of such temporal judgments, to set forth such a day, or such a punishment. But admitting that Peter here, by the day of judgment, refers to the day of God's temporal vengeance on the Jews, and their punishment at this day, he only does what our Lord did before him. Thus in Matt. xxiv. 37—40, and Luke xvii. 26—37, our Lord avails himself of the flood on the old world, and the destruction of Sodom by fire from heaven, to illustrate the temporal calamities coming on the nation of the Jews during that generation. In this, Peter only imitates our Lord, and this being the way in which our Lord improved those past judgments on men, is no small corroboration of the views I have advanced relative to the day of judgment. But further; at verse 12, Peter says, "but these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall

utterly perish in their own corruption." All this is in perfect agreement with the character of the unbelieving, wicked Jews in Peter's day, and the dreadful calamities which came upon them. But it bears not the shadow of resemblance to a day of judgment at the end of this world, or endless misery in hell. Had Peter, by a day of judgment, verse 9, referred to the orthodox judgment at the end of this world, like them he would have gone on to describe the terrible and endless punishment of such wicked characters. Well, say some, "does not Peter do this very thing, for at verse 17 he says, 'to whom the mist of darkness is reserved for ever.'" Yes, but such persons take for granted the very things which ought to be proved, that this mist of darkness is natural darkness, is in a future state of existence, and is endless in its duration. These things they will not find easily proved. It may then be asked, How do you make these words agree with your views of a day of judgment? It is their perfect agreement with my views, which leads me partly to conclude, that they are correct. I have then said, that the day of judgment refers to the temporal vengeance which came on the Jews. Allowing then that the term darkness, refers to moral darkness here, as it certainly does in many places in scripture, as could be easily shown if it were necessary, it exactly answers to the present situation of the Jews. Since that period, their eyes have been darkened that they might not see. Blindness has happened unto them, and will continue until the fulness of the Gentiles be come in. This has continued already for nearly two thousand years. And although it is not to be endless in its duration, yet it may be said to be *for ever* in the Jewish usage of this expression. In concluding my remarks on this passage, I shall briefly notice the declaration, "the Lord knoweth how to reserve the unjust unto a day of judgment to be punished." The general meaning of the word rendered *reserve* is, "to keep, or reserve something until afterwards." If the question is here asked, reserve or keep the unjust till after what? The answer is, until after the Lord hath delivered the godly out of their temptations. The antediluvians were not punished, until after God had delivered Noah and shut him safely up in the Ark. The Sodomites were not punished until Lot had escaped from Sodom. "Haste thee," said the Angel to Lot, "for I cannot do any thing till thou be come thither." The Lord also reserved the unbelieving Jews, until after his disciples had left the city and were safe in Pella. Seeing the signs given by our Lord, Matt. xxiv. they left it. Then, and not until then, did the wrath of God come on them to the uttermost.

2 Peter iii. 7, is the next passage. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, (*eis hemeran kriseos*) and perdition of ungodly men." The Greek phrase here, is the same as in the preceding text, is used by the same writer, and in the same epistle. The presumption is, that the apostle used it in the same sense as in the pre-

ceding texts. It is not probable, that in the course of a few verses, he should change its sense. But let us notice the persons who are here referred to by Peter. He calls them "ungodly men." In the last passage he calls them "unjust," but in neither does he intimate, that the punishment or perdition at the day of judgment was *for all* ungodly or unjust men. No such thing is taught in any of the places where the day of judgment is spoken of. Notice further, that "the day of judgment" and "perdition" of those ungodly men are represented as simultaneous events; or, if the word *and* is rendered *even* it will make them the same; "Reserved unto fire against the day of judgment *even* perdition of ungodly men." To most people the word *perdition* conveys something tremendous. It not only leads their minds into a future state, but to a punishment inconceivable in its nature, and endless in its duration. The following are all the places where the original word rendered perdition occurs in the New Testament, and the various ways it is translated in our version. It is rendered *waste*, Matt. xxvi. 8; Mark xiv. 4; and applied to a box of ointment. It is rendered *pernicious*, 2 Peter ii. 2, and applied to the ways of the false teachers. In Acts viii. 20, *perish*; "Thy money perish with thee," which surely does not mean thy money go to hell, or endless misery with thee. It is also rendered *damnable* and *damnation*, 2 Peter ii. 1, 3, and is applied to the *heresies* and *punishment* of the false teachers. Is not the damnation that slumbereth not, and the judgment that lingereth not, the same, and do not both refer to the temporal punishment of which we have spoken on the preceding passage? Had the word been rendered *destruction*, as it is in some other texts, endless misery would never have been thought of from this passage. Thus it is rendered *destruction*, 2 Peter ii. 1, and iii. 16; Philip. iii. 19; Matt. vii. 13; Rom. ix. 22. In some of these texts it evidently refers to the temporal destruction of the Jews, but in none of them does it refer to endless misery in a future state. But in the following texts it is rendered *perdition*. The beast that ascended out of the bottomless pit shall "go into perdition." Was this into endless hell torments? Rev. xvii. 8—11. Paul says, 1 Tim. vi. 9, "They that will be rich fall into temptation, and a snare, into many foolish and hurtful lusts, which drown men in destruction and perdition." Is not the destruction and perdition referred to, explained in the next verse, and called, "piercing themselves through with many sorrows?" To say it refers to endless misery is adding to the divine record. It is first assuming the question in debate, and then accommodating the language of scripture in support of such an assumption. In John xvii. 12, Judas is called the "son of perdition." Did not he, by his love of money, pierce himself through with many sorrows, and drown himself in destruction and perdition? Bad as Judas was, it is not said he went to hell, or even into Mr. S.'s future retribution. In 2 Thess. ii. 3, Paul calls the man of sin, "The son of perdition." Any one who consults Whitby on this chapter, may see evidence stated, which will not be

easily refuted, that the son of perdition referred to the unbelieving Jews. Philip. i. 28; "and in nothing terrified by your adversaries: which is to them an evident token of perdition." It could be easily shown, that the adversaries of Christians in the apostles' day, were the unbelieving Jews. Their persecutors filled up the measure of their iniquity, and were an evident token of the perdition or destruction, which came on them as predicted, Matt. xxiv. compare 2 Thess. i. 5. Again. Heb. x. 39, it is said, "But we are not of them who draw back unto perdition." On this text we would notice that Paul here wrote to believing Hebrews. They were suffering persecution, verse 32—35. Some of them were drawing or had drawn back, verse 25. Addressing those who yet continued steadfast, he says, "We are not of them who draw back unto perdition. What perdition? We should think this must be the perdition or destruction coming on their nation, for this was predicted by our Lord, Matt. xxiv. and was a thing generally expected by all Christ's disciples. He that endured to the end was saved.

Let us now consult the context, and see if it does not afford evidence in support of the views we have stated. Upon the supposition that a day of judgment at the end of this world is meant, it must follow, that the apostles expected it to take place during that generation. The whole context goes to show this. They were looking for it, and hastening to it, and Christians were earnestly exhorted to be prepared for its arrival. See verses 11—18. It was looked upon as so near, that the scoffers considered God slack as to his promise concerning it. Peter accounts for its delay on account of God's long-suffering. See verse 9. It will not be questioned that the unbelieving Jews during that generation were ungodly, scoffers, walking after their own lusts. Nor will it be denied, that in view of the day of awful judgment coming on them as a nation, Christ's disciples were exhorted to patience and watchfulness. This day, both by our Lord and Peter, is represented by the coming of a thief in the night. See Matt. xxiv. 43, and compare verse 10 of the context of the passage under consideration. Are we then, in support of the common opinion of a day of judgment, to admit that Peter and the first Christians were all mistaken? The fact proves that they were mistaken. But if we admit this, does not this very admission invalidate the whole of their testimony. Why not also mistaken in all that they have written? And who can answer Gibbon and other infidel writers upon such a supposition? But on the supposition that a day of judgment on the Jews is referred to, all is plain and easy, the credit of the apostles is supported, and is in unison with what our Lord predicted. This was an event looked for by all Christians during that period, and a suitable conduct was expected from them in view of it. All this is plain from the New Testament, but the common opinion of a day of judgment is assumed, and this and other texts are quoted in proof of it, at the expense of the credit of the New Testament writers, and in opposition to the scope of the context. But if the common opinion of a day of judg-

ment, founded on this and the preceding texts be admitted, the ungodly are not to be punished until this period, as has already been shown. I am aware, that it may be objected, "Does not the language used in the context show that Peter is speaking of a day of judgment at the end of this material world? Does he not speak of the heavens and the earth being reserved unto fire against this day? And does he not describe the dissolution of the present system in very awful and plain language?" See chap. iii. 10—13. In answer to this let it be noticed. That this can occasion no real difficulty to those who have considered, that the prophets often describe in very similar language, the dissolution of kingdoms, or great political and moral changes in the earth. That they have described the removal of the Jewish dispensation, in the very same or similar language could be easily shown if it were necessary. Those who wish to see this proved may consult McKnight on Matt. xxiv. and other commentators. If it is contended that the end of this material world is described in verses 7—12, it must also be admitted, that a new material heavens and earth are promised, verse 13, to succeed their dissolution. If the one is to be understood literally, why not also the other? But the new heavens and new earth, are allowed to signify the establishment of the new dispensation, which is often called the kingdom of heaven in scripture; and in the language of the Old Testament, new heavens and new earth. See Isa. lxv. 17—20, and lxvi. 22.

1 John iv. 17, is the only other text in which the expression "the day of judgment" occurs. "Herein is our love made perfect, that we may have boldness in the day of judgment: (*en te hemera tes kriseos*;) because as he is, so are we in this world." This is the only text where this phrase is used with the article *the*. It can occasion no serious difficulty to my views of this phrase, for if the day of God's judgment on the Jews was a thing expected during that generation, and no doubt was a subject familiar among Christians, it was natural to speak of it as *the* day of judgment. At the time John wrote, this day was near, and they are exhorted to watchfulness, that they might have boldness and not be ashamed before him at his coming. Compare chap. ii. 28; Matt xxiv. 24—51.

Such are all the places in the Bible, where the phrase, "the day of judgment," occurs. In concluding our remarks, we would ask, If this phrase referred to a judgment day at the end of time for all mankind, is it not rather surprising that the Old Testament writers should say nothing about it? Is it not equally strange, that the New Testament writers, when they do use it, are not treating of the end of this world, but of the day of vengeance which came on the Jewish nation? I ask further, if the sacred writers believed just as people do now about this, how came it to pass that they preached so little about it, compared with preachers in our day? The book of the Acts contains the history of the apostles' preaching for thirty years, and chap. x. 42, xxiv. 25, and xvii. 31, are the chief, if not all the texts which would be quoted, that they preached this doctrine.

The last of these Mr. S. quotes, p. 54, in proof of his future retribution. We have made some remarks on it in the *Universalist Magazine*, vol. 5, but our limits forbid their insertion, as well as a consideration of these and other passages which are supposed to prove this subject. I ask again, why preachers now speak of the day of judgment in connexion with the resurrection of all the dead, and the end of this world, when it appears that this was not done by the inspired writers? In short, if the day of judgment referred to the judgment of all mankind at the end of time, let it be rationally and scripturally accounted for, why it is seemingly introduced when they are speaking of God's awful judgments on the Jewish nation.

From the (Boston) Universalist Magazine.

A DIALOGUE

BETWEEN A UNIVERSALIST AND A CALVINIST.

Universalist. My friend, your creed teaches that "God has foreordained whatsoever comes to pass." Do you believe it?

Calvinist. Certainly, I do.

U. Your creed likewise teaches that God did not leave all mankind in a state of sin and misery to perish for ever: but out of his mere good pleasure he elected some to everlasting life. Do you believe that God foreordained some of his rational offspring to be born in a state of sin and misery, and to remain in that state to all eternity?

C. Yes, I do.

U. Do you think that any of those whom God foreordained to eternal life, can miss salvation? Or that any of those whom he has foreordained to perish, can obtain salvation?

C. No, I do not. I believe what God has foreordained, shall certainly come to pass, it cannot fail of taking place.

U. Does God manifest any love or compassion to those whom he has foreordained to endless sin and misery?

C. I cannot say that he does, except it be for a time while they live in this world. But these favours will only aggravate their final condemnation. All the preaching and praying which they may enjoy, all the mercies of Providence, and the means of grace will increase their future misery.

U. Should an earthly father bring children into existence for such an end, would it appear to be kind and humane?

C. We must not compare God to men.

U. Should any earthly king or ruler treat his subjects, as you represent God treating his offspring, would you think him worthy of love or esteem?

C. This is comparing God to men again: God is as much above men, as the heavens are above the earth. God has a right to do what he will with his own creatures.

U. True. But is not God as good as he is great? If he is exalted above the heavens in greatness and power, is he not as exalted in goodness? What goodness can you see in a king who trains up his subjects with the design to send them into a foreign country, where they shall suffer all kinds of hard-

ships and miseries, and finally die in the most cruel and barbarous manner?

C. God's goodness is not like man's. Mankind ought to have tender and humane feelings towards their fellow men. But God is not possessed of human feelings.

U. I thought that you supposed that Christ was God, and that he had human nature, and of course human feelings: therefore he was willing to suffer and die to save sinners.

C. Ah: I did not think of that. I suppose that Christ as man had human feelings. But as God, Christ was above natural affection.

U. But was he above divine affections? We read that God is love. Can a Being love and not possess affections? Are not divine affections or love, as strong, as kind, as compassionate as human affections?

C. Why, yes, I should think so. But God will not save all mankind, that is certain; let him be ever so kind and merciful. You need not think to make me believe such a pleasing, ruinous doctrine.

U. I do not wish to make you believe any thing but the truth. If it is true, that God is good to all, and his tender mercies are over all his works, do you not wish to believe it?

C. It cannot be true. It is contrary to all reason to suppose that God will save vile sinners, who have served the devil all their days, and died blaspheming their Maker.

U. Do you not think that some of the elect have for a time been vile sinners, serving the devil with a high hand, and blaspheming their Maker, who afterwards were converted from the evil of their ways, and saved by God's grace, through Jesus Christ?

C. No doubt of that. All the elect God will bring in, sooner or later, 'tis not possible that one of them can be lost eternally. God has loved them with an everlasting love, and their sins cannot effect any change in the heart of God. The greatness of their sins will only magnify the riches of God's grace.

U. Then you suppose God's love can save the greatest of sinners, consistently with divine justice, and to the glory of divine mercy?

C. Yes, I do. For God's love is infinite. If God is pleased, he can save the greatest sinner as easily as the least.

U. If God can save great sinners, to the glory of his grace, will he not glorify his grace to the greatest degree? Why then will he not glorify his grace more, in saving all mankind, than in saving only a part?

"NATIONAL RELIGION"—AGAIN.

The following extracts from an Address before the *Society of Inquiry respecting Missions*, in the Theological Seminary at Andover, with the accompanying remarks in the *Boston Recorder and Telegraph*, are not unsuitable for an Appendix to the "*Circular*" inserted in our last number.*

Phil. Ref.

*From the Boston Recorder and Telegraph of
August 26.*

**"CONNEXION BETWEEN DOMESTIC MISSIONS AND
THE POLITICAL PROSPECTS OF OUR NATION.**

"After some preliminary remarks on the present aspect of the political world, on our security from foreign invasion, and the dependence of our future destiny on the character of our rising population, the address proceeds—

'1. To suggest some of the principal causes on which the perpetuity of a republican government depends :

'3. To hint at the agency of these causes in making us what we are :

'5. To glance at the prospects of our nation considered as depending on these causes, and draw some inferences respecting domestic missions.' [Under this last head the Address contains the following remarks:]

'In a very extensive portion of our country, not only individual, but public character is in a *forming* state. Not only are individuals and families ready to receive any character which circumstances may impress upon them, but Schools, Academies, Colleges, and Institutions of every kind, public opinion and sentiment, habits, manners, *modes of thinking, living, and acting*, all are waiting to be moulded by the forming hand of the friends of liberty and religion. Such is the infant state of society, that a man of prudence might very soon impress his individual character on half a state.

'There are populous communities rising up. They need schools established among them, Academies, Colleges, and all those institutions which will contribute to form their social, political and religious character—which will give tone to public sentiment, and establish those principles of human actions, from which private happiness and public peace result. But this is what can be effected only by men, who shall go and plant themselves in the midst of these communities for life; men who shall exert on the moral and intellectual character of those among whom they are placed, an extensive, steady and permanent influence.

'*Another difficulty*' [says the Boston Recorder, speaking of the difficulties in accomplishing this extensive and permanent influence] "*arises from the want of means to secure such an influence. Funds more ample and permanent, are necessary, such funds as can be raised only by united efforts.*

'Besides this,' [continues the Address,] 'when we look at the character of our government, and see that our nation is only one great fraternity, a third *difficulty* arises. The present system is too sectional. Every society has its local boundaries, embracing a state or half a state, perhaps a county. Hence arise many local prejudices, sectional attachments, and even party feelings, and sectarian views, none of which ought to find a place in a country like ours.

"Some change, therefore, in our plan of domestic missions, the author thinks, is required by the new circumstances and wants of our scattered and growing population.

"In the first place, a system is needed which shall have no sectional interests, no local prejudices, no party animosities, no sectarian views; a system which shall look exclusively at no particular section of country, but alike to all that need its help; which shall enlist the North and the South, the East and the West, of our nation in its aid.

"In the second place, a change is needed, which shall remove all difficulty from deficiency of funds; such a change, that the treasuries which now exist, shall become parts of one common treasury, and that treasury the depository of vast resources, which now, for want of confidence, come into none of them.

"Thirdly, a change is needed, that shall secure all the advantages of union in operation, and permanency in effect. We want a system which shall be one; one in purpose, one in action; a system, aiming not at itinerant missionary labour *alone*, but at planting in every little community that is rising up, men of learning and influence, to impress their own character on those communities, and secure the prevalence of such an order of things, as shall perpetuate in it all the blessings of political, literary and religious education; a system, in short, which shall gather the resources of philanthropy, patriotism and christian sympathy, throughout our country, into one vast reservoir, from which a stream shall flow to Georgia, to Louisiana, to Missouri, and to Maine. We want a society that shall do all this; a society, in which all who have the spirit of the gospel, all who love their country, all whose bosoms ever glowed with philanthropy, may unite, without one hesitating or discordant feeling. We want a *National Society*. Such a society *will* do all this. And if such a society is to be proposed; if the nobly bold design has been conceived, of thus giving the blessings and glories of our republic to the last generation that shall stand on these shores of being, we shout success, but not in arms; let no sect raise its banner, no section stand alone, no party wake to strife, but blow the trumpet in Zion, and **ALL SHALL COME!**"

[Thus ends the Address in the Andover Seminary, and what we conceive to be a very suitable Appendix to the "Circular" in our last number.]

From the Oriental Herald.

**ATTEMPTS TO CONVERT THE NATIVES
OF THE EAST TO CHRISTIANITY.**

Thirty years have already elapsed since Protestant Missionaries have been numerous throughout India. During that interval, they have circulated in the country upwards of a million of Bibles; and after thirty years of uninterrupted labour, they reckon, according to the acknowledgment of their own advocate, only 1000 proselytes! And even these are mere abortions, the greater part of which perish by apostacy. About two years before my departure from India, the protestant Missionaries of Serampore found themselves under the necessity of discharging from their service all their new converts, whom they had employed in their printing-house. These new Christians, having lost their

caste by embracing Christianity, and finding themselves destitute, presented a memorial to Dr. Middleton, the Bishop of Calcutta, explaining to him, that when the Missionaries induced them to become Christians, they had promised to supply them with the means of existence. The Missionaries alleged, in their justification, that they had been compelled to act in this manner, because these wretches, after their conversion to Christianity, had become so *vicious*, and especially so intemperate, that they feared lest the sight of the daily and scandalous excesses committed by them should pervert the whole of their Pagan workmen.

ANECDOTE OF THE PARSON RICHARD WRIGHT.

In the numerous missionary excursions of the parson Richard Wright, he met with various incidents, a relation of which not only shows the strength of prejudice with which his efforts were resisted, but proves the talent and address with which he always triumphed over difficulties.

The following anecdote respecting some circumstances of his first visit to Thorne in Yorkshire, is from page 75 of the memoirs of his life.

"We soon got into conversation on religious subjects, and as Dr. Priestley's name happened to be mentioned, I perceived it excited alarm, which led me to ask if any of them had known him, or seen any of his writings? They replied, they had neither known him, nor seen any of his writings; but had learned he was a very bad man, and maintained very dangerous doctrines. I said, of his doctrines I will now say nothing, but I will give some account of his character. This I accordingly did, in particular of the manner in which he had borne ill treatment and persecution, and the spirit which he had manifested towards his persecutors; and warned them against giving implicit credit to what they heard about men and their doctrines of whom they had no personal knowledge. This I perceived had a good effect. After I had talked some time, my hostess said, "I hope, sir, you are not an Arian." I replied, "No, I am not, I never was an Arian." She rejoined, "Had you been an Arian, I dared not to let you sleep in my house." Had she known as much of me as she did some time after,* she would have thought me still worse than an Arian; but at the time she had no idea of any thing more frightful than an Arian: nor did I find a lodging at her house after my first visit."

FOR THE GOSPEL HERALD.

A FEW QUESTIONS TO THE CANDID.

1. Do you believe with St. Paul, "that there shall be a resurrection both of the *just* and the *unjust*?"

2. Will man be raised *mortal* or *immortal*?

3. If *mortal*, and subject to die, either the first or second death; how shall I understand Christ, in Matt. xxii. 30; Mark xii. 25; Luke xx. 35, 36?

* Mr. Wright was an Unitarian Universalist like Dr. Priestley.

4. If *immortal*, how can they experience any change, or suffer any pain any more than God can?

5. If, as some say, they are to be *destroyed*, how can an *immortal* being be destroyed?

If any person will be so kind as to publish in the Gospel Herald a reply to the above interrogations, they will confer a favour on ——— L. H.

Harpersfield, Sept. 28, 1825.

HAPPY PLACE.

The town of Carver, Plymouth county, (Mass.) has three meeting-houses in good repair, and no minister, no clients, and no lawyer; no deputy sheriff, no doctor, and but one pauper.

Note—The above article is going the rounds in the Newspapers. Presuming it is matter of fact, we ask, How could the condition of the inhabitants of the town of Carver be bettered by orthodox missionary exertions, and the raising of revivals?

FRIEND.

A certain Philosopher was asked, what made a real FRIEND. He replied, "One *soul* in the two bodies." Meaning, doubtless, two, who equally regard each other as themselves.

Two lines useful to all if reduced to practice.

"By work our long lived fathers earn't their food;
Toil strung their nerves; and purified their blood."

NOTICE.

The Parson John S. Thompson has transferred the UNIVERSALIST to the Parson Stephen R. Smith of Clinton, who will hereafter conduct said work. The Parson Thomas Gross has resigned the editorial care of the GOSPEL ADVOCATE, in consequence of his age, and is succeeded by the Parson L. S. Everett.—The present number of Universalist publications is ten. Proposals have been issued for a new paper, at Cleaveland, (Ohio) to be called the MESSENGER OF SALVATION. *Rel. Inq.*

NEW ASSOCIATION.

The brethren in Chatauque and vicinity, met in conference, on the 20th of July, ult. and after organizing themselves into a council, formed "The Chatauque Association"—the first session of which is to be holden in Ellicott, (N. Y.) on the first Wednesday and Thursday of September, 1826.

Ch. Int.

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Gospel Herald.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, NOVEMBER 5, 1825.

NO. 13.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 91.)

LETTER IV.

Dear Sir—Lest any observations I have made, or may in future make, upon the ideas maintained, and modes of reasoning adopted, by the opposers of the universal restoration in general, or that part of them who maintain Calvinian election in particular, should by any reader be construed into personal disrespect, or want of Christian charity, I beg leave to observe, once for all, that it is not men, but what I think to be their errors, that I oppose; not from prejudice or enmity, but from real love, deeming their mistakes prejudicial to their happiness, and an obstacle to their usefulness. I wish to inculcate the greatest liberality of sentiment, judging it consistent with the strictest adherence to what appears to us to be the truth, and long for the time when all serious professors of the gospel, laying aside the creeds of their particular parties, shall cordially unite in a free and impartial examination of the oracles of God, in esteeming each other, not for an assent to particular dogmas; but for their integrity, virtue, and benevolence: then, and not till then, will truth and righteousness universally triumph. Among the opposers of the universal restoration, and advocates for Calvinian election, there are many persons whose piety commands our respect and love: as men of integrity and virtue, I esteem and love them; but whatever respect we owe their persons, we certainly owe none to what, on the most careful examinations, appears to be their errors.

Calvinian election and reprobation, connected with the doctrine of the endless existence of sin and misery, appear to me to suppose two opposite principles to exist in the Deity, eternal love, and eternal hatred, operating in quite different ways, producing diametrically opposite effects, and leading to ends as contrary to each other, as heaven and hell, as an eternity of perfect felicity, and an eternity of inexpressible sufferings. Inconceivably wide as these extremes are, if the rigid Calvinistic system be true, they are both to be traced back to that eternal mind, the infinite source of all existence, who, it is supposed, by his divine decrees, constitutions, and government, has arranged all causes, connected with them their effects, and guides all causes and effects to their ultimate ends, conducts those who are chosen to the highest bliss, those who are not chosen, to the lowest hell, there eternally to remain. I know not how such an hypothesis can be supported, without supposing two original principles in God,

as opposite to each other as the final ends, to which, by a combination of circumstances, they will ultimately bring the elect and non-elect. The system of the moderate Calvinist does not much mend the matter, it brings us, on the whole, to the same point; for, though the latter does not, in the same direct way, place all the steps which lead down to endless misery upon the basis of the Divine decrees, and chain them to the throne of God, as completely as he does all the steps by which the elect ascend to eternal felicity, still he supposes the eternal punishment of the wicked to take place, because God had not sufficient love to them to induce him to make provision for their salvation, and to employ those means for their recovery, which, had he employed, would have effected it; but, not loving them, he passed them by, and left them to their fate. The former would lead us to an active principle of hatred or wrath in Jehovah, which decrees and arranges all the circumstances leading to endless misery; the latter, to an indifference in God about the happiness of his creatures, which causes his passing them by, without providing deliverance for them; an apathy of mind, which so benumbs his infinite love that without the least emotion, he can see them sink into the deepest misery, and remain therein to all eternity, without taking a single step for their recovery. Both the one and the other supposes that God will suffer sin and misery, which are so opposite to his holiness, love, and blessedness, to remain as long as he himself exists.

When I think of God, in the light in which the Calvinistic system brings him before me, I cannot get rid of the heathen Janus, with his two faces, looking different ways: for that system represents the Most High as if he had two faces, one for the elect, another for the non-elect; the one, beaming with all the tenderness of paternal affection, glowing with complacent delight, covered with everlasting smiles, which nothing can ruffle; the other, full of austerity, flaming with wrath, covered with everlasting frowns, which nothing can ever smooth; the one, diffusing happiness inexpressible and eternal; the other, darting upon its unhappy objects nothing but indignation and wrath, tribulation and anguish, equally unutterable and endless. The two principles of the Manichees, acting separately and independent of each other, the one producing nothing but good, the other nothing but evil; or even the notion of a self-existent and omnipotent devil, as the ground of the eternal existence of sin and misery, would be tolerable and rational, in comparison of ascribing to the one God, who is love, who is invariably the same throughout all his

works, ways, and dispensations, towards all his creatures, such opposite dispositions and conduct. It would be more easy to suppose the purest fountain should send forth sweet and bitter waters, than to suppose that the infinite fountain of love, the unbounded ocean of blessedness, should send forth unceasing rivers of grace and pleasure upon some, and never-failing torrents of wrath and misery upon others; that it should swallow up in its amazing depths all the sins and sorrows of a part of the creatures it hath produced, that they might bask in supreme felicity to endless ages; and at the same time, preserve in existence the rest of its creatures, and keep alive in them all the sins they have ever committed, in order to overwhelm them with unbounded floods of vengeance, that they might plunge deeper and still deeper in misery, to all endless eternity. I confess my soul sickens at such horrid descriptions, and I am apprehensive many who have sickened at them, have turned for relief to mere deism, or, perhaps, even atheism; but I turn to the glorious displays which the *Eternal* hath graciously afforded us of himself, his designs, works, and ways, in the holy Scriptures, from which I learn, with inexpressible satisfaction, that all the works and ways of God originated in love, and will terminate in the complete happiness of the whole creation.

Perhaps no part of the sacred writings has been more frequently brought forward in support of that view of election, which I am attempting to explode, than Rom. chap. ix. in particular the case of Jacob and Esau, as there stated by the Apostle: I shall, therefore, enter upon the examination of that case, and endeavour to show, that instead of its affording any support to the Calvinistic system, it displays the sovereignty of God in those dispensations towards the descendants of Abram and Isaac; which have for their object the carrying into effect his designs of universal benevolence.

That Jacob was chosen by Jehovah to inherit peculiar favours, that his being elected was an act of the Divine sovereignty, and not the consequence of good or evil done by him, that Esau was not so chosen, that his not being so elected was also an act of the Divine sovereignty, and not the consequence of good or evil done by him, is I think, clear, from the Apostle's words, Rom. ix. 11. *For the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.* But to what did this election and non-election relate? To the one's being fixed upon as the exclusive object of Divine regard, to the promotion of whose happiness the Most High would confine all his operations; and to the other's being absolutely deprived of a place in the affection of his Maker, who would never concern himself about his happiness, and that without the least consideration of good or evil done by either? All our feelings of justice and benevolence revolt at such ideas; the known righteousness, wisdom, and goodness of God, forbid our harbouring thoughts so dishonourable to his name; and the general tenor of Scripture proves, that no such thing can be intended.

Does the above passage relate to the eternal state of Jacob and Esau? Does the Apostle mean that the endless happiness of the one, and the misery of the other, was determined by God's unconditional choice of the former, and rejection of the latter, before they were born? That God, by the non-election of Esau, left him to become a prey to evils which he saw would, after a few years of feverish existence, inevitably plunge him into inexpressible torments, there to remain to all eternity? Who can reconcile such suppositions with the positive declaration of Scripture, *Jehovah is good to all; and his tender mercies are over all his works*, Psalm cxlv.

9. I am bold to assert the Apostle could intend no such thing; for if such had been his meaning, how could he have declared, that God will gather together, or re-head, all things in Christ; that he will reconcile all things to himself by Jesus Christ; that he will have all men to be saved, or restored, Eph. i. 10, Col. i. 20, 1 Tim. ii. 4? How can men, with such declarations before them, suppose the writer of them could ever intimate that God had passed by any of his creatures, and left them to sink deeper and deeper in misery, to all eternity! The truth is, Paul, in the words we are examining, says nothing about the eternal state of Jacob, Esau, or any one else, the quotation in Rom. ix. 12, *It was said unto her the elder shall serve the younger*, by which he explains his real design, at once proves it; and shows that his intention was to point out the different dispensations of God to the different branches of Isaac's family; that Jehovah, of his sovereign good pleasure, chose Jacob and his posterity to have the superiority over Esau and his posterity, to enjoy all the privileges and advantages of the covenant of peculiarity. That the words quoted from Gen. xxv. 23, were not spoken of the two men, Jacob and Esau, but of the two nations which should proceed from them, is evident: *And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger.* Nor did Esau, in his own person, serve Jacob; but his nation, the Edomites, did serve the nation of Israel, 2 Sam. viii. 14. We cannot suppose the Apostle would quote and apply a passage of Scripture contrary to its real design, which had been illustrated by its accomplishment, and of which accomplishment he could not be ignorant: it could not, therefore, be his intention to represent God as choosing some, to be the exclusive recipients of his grace here, and of happiness hereafter, while, by his own sovereign act, he cut the rest off from ever participating in his grace and salvation. Jacob and his seed were chosen to be heirs of the peculiar inheritance, which Esau and his posterity were not; yet God gave the latter an inheritance, which the former were not suffered to disturb their quiet possession of, Deut. ii. 5; nor were they deprived of happiness, either here or hereafter, by the election of Jacob and his seed; but, on the contrary, their ultimate happiness was connected with that election, as will be shown in the sequel.

We have another quotation by the Apostle, relative to the subject before us, Rom. ix. 13, *Jacob have I loved, but Esau have I hated.* This passage has often been quoted and applied, as if it had been uttered at the same time, as the words quoted by Paul in the preceding verse were, as if both had been spoken to Rebekah, in order to prove that God hated Esau before he was born, and irrespective of any evil done by him; but this must have arisen, either from inattention, or a design to pervert Scripture, in support of a favourite hypothesis. Any man, by examining his Bible, may discover that the one declaration was not made until many centuries after the other, that though God elected Jacob and his posterity, to be the peculiar seed, and to enjoy all the advantages of the peculiar covenant, and declared that the descendants of Esau should be an inferior nation to Israel, and serve them, before either were born; yet he never expressed any hatred to Esau and the Edomites, but in consequence of their wickedness. The one quotation is from *Genesis*, the other from *Malachi*; the one was spoken by the Lord before Jacob was born, the other after the return of the Jews from Babylon. Both nations, the Israelites and the Edomites, had sinned, the Lord had entered into judgment with both, he had chastised the Jews, and afterwards restored them to their land, in pursuance of the promise made to their fathers, and because it was his determination through them to open a way for all his grace and truth to be manifested to his creatures. He had afforded them fresh manifestations of his love, and would continue to bestow his peculiar favours upon them, notwithstanding all their sins: the land of Edom he had laid waste, and determined it should so remain, as a monument of his righteous severity against the children of Esau for their sins, and as a warning to other sinful nations. The manifestation of his displeasure against sin in the desolation which came upon the land of Edom, is what I understand by his hatred of Esau; not any innate principle of hatred in God, who is love, either to him or his children. In this light the prophet stated the subject, Mal. i. 1, 5, while placing before the Jews, who questioned the love of God to them, these different dispensations to Israel and Edom, in order to show them how, in the greatness of his love, he had distinguished them, by preserving them from such complete desolation as had come and would long remain upon the Edomites. When Israel came out of Egypt, the Lord would not suffer them to lay waste any part of the land of Edom, all the prophets who spoke of its being laid waste, describe it as the consequence of the people's sins; and for what other cause was ever any land made desolate? Therefore, the hatred of God, which laid it waste, was not the consequence of his love to Jacob; but of the iniquity of the sons of Esau. As God is love, and nothing can proceed from him but what proceeds from love, I conclude, that his terrible judgments upon the posterity of Esau, expressed by the word hatred, were intended, as a branch of the great system of his all-comprehending government, to

promote the designs of his love. Esau's losing his birth-right, is not to be attributed to God's election of Jacob, for he despised it, was a profane person, and for one morsel of meat sold his birth-right, Gen. xxv. 34, Heb. xii. 16. If God's settling peculiar blessings upon Jacob, be urged as an objection to his universal love, I reply, this did not prevent a blessing being prophetically pronounced upon Esau, Heb. xi. 20, and add, the Most High distributes his blessings in different portions, as is best calculated to promote the system of universal benevolence, and lead to the final end, universal happiness. If it be said that the Lord hath indignation against the people of Edom for ever, I answer, the phrase for ever, connected with the indignation of Jehovah against any people, cannot mean to all eternity, for he hath positively declared he will not be always wroth, Isa. lvii. 16. That man has paid but little attention to his Bible, who has not discovered that for ever, there, frequently intends a limited period: and the prophet Amos ix. 12, hath intimated that a time will come when the remnant of Edom shall be called by the name of Jehovah. The Israelites were strictly charged not to abhor the Edomites, were reminded that they were their brethren, and were told that their children should enter into the congregation of the Lord in their third generation, Duet. xxiii. 7, 8, therefore, the election of Jacob did not cut off the seed of Esau from having any share in the blessings of the former dispensation. The gospel, with all its advantages, is intended for the descendants of Esau, as well as the rest of mankind; and his whole race will be found in that congregation which shall include every creature: for if they be not there, how will every creature be there? Rev. v. 13. Jehovah declared to Jacob as he had done to his fathers, *In thee, and in thy seed shall all the families of the earth be blessed*, Gen. xxviii. 14. Therefore, all the families of Esau, as well as all other families, shall ultimately be blessed in the seed of Jacob. All the hatred God hath ever manifested against the seed of Esau for their sins, must be subordinate to his design of finally blessing them; and all his dealings with Jacob and his seed, are so many links in the great chain, which begins with infinite love, and will end in the happiness of the whole creation. Thus we see, that the election of Jacob and all the peculiar blessings bestowed upon him and his race, were intended, and will ultimately promote, the happiness of all mankind.

P. S. I shall have occasion, in a subsequent Letter, to take more particular notice of Rom. ix.

I remain,

DEAR SIR,

In Christian affection, sincerely yours.

(To be continued.)

From the (Hartford) Religious Inquirer.
UNIVERSALIST CONVENTION FOR
1825.

The Convention met according to adjournment, at Hartland (Vt.) on the 19th of Sept. opened the session by prayer, organized the council, admitted the Universalist societies in Royalton (Vt.) Pier-

mont (N. H.) Richmond (N. H.) Randolph (Vt.) Saratoga Springs (N. Y.) and Woodstock (Vt.) into the fellowship of the Convention, installed the Parson Robert Bartlett over the church and society in Hartland, "appointed a committee to deliberate on the expediency of forming a *Charitable Society*, for the purpose of raising a fund for the relief of widows and orphans of deceased brethren in the ministry, who may be left in indigent circumstances," consisting of Brs. H. Ballou, P. Dean, S. Streeter, D. Ballou, and R. Bartlett; appointed committees to visit the several Associations in fellowship with the Convention, heard five discourses, ordained Brs. Wm. Bell and M. B. Ballou, granted letters of fellowship to Brs. Orestes A. Brownson, James H. Bugbee, Zenas Thompson, Josiah Gilman, and Ezekiel Vose, approved the doings of the Eastern Association in forming the "Christian Visitant Society," and concluded to hold the next session of the Convention in WELLS (Vt.) on the third Wednesday and Thursday in Sept. 1826. After the ordination services were completed, the brethren in Hartland having made preparations for the celebration of the Lord's supper, the symbolical elements were administered by Brs. Dean and Streeter, through the assistance of Deacons of different churches, to about two hundred participants, in the presence of a large assembly of spectators. The number of Clergymen present was 24. Joyous intelligence was received from various quarters concerning the spread, influence, and victory of goodness and truth. Much harmony of feeling and unity of opinion prevailed through the session.

The yearly address will be found below.

GENERAL EPISTLE—1825.

To the BRETHREN and FRIENDS "of like precious faith," whithersoever scattered abroad, to whom this brief address may come, the Ministers and Delegates, composing the General Convention of Universalists, for eighteen hundred and twenty-five, tender christian felicitation and benediction:

You are earnestly invited, fellow-believers in the truth as it is in Jesus, to participate with us in the abundant joys of the late conventional meeting. The occasion may be humbly announced, as having been highly interesting and heavenly. The business of the Council, which is recorded in the preceding Minutes, was conducted and finished in a perfectly harmonious manner. The services of the sanctuary were well attended by a numerous and attentive auditory. The divine presence was manifestly in our midst, and the glory of the Lord shone, from his works and his word, round about us. Our hearts were much encouraged by witnessing a more full representation of societies, by delegates and letters, than usual; and the accounts from various directions, were such as to augur well for the future prospects of our common cause. The accessions to the ministry, and to the number of societies already in fellowship with this convention, afford a subject for pleasing consideration to all who rejoice at the dissemination of light and truth, and the increase of good order and practical piety. Were it necessary and becoming, we might indulge in

strains of exultation and rejoicing. But we deem it improper; since none could be essentially benefited by passionate transports and adventurous flights to the starry regions of anticipated triumph. Bestowing no more attention on the past, than what may be useful for mutual congratulation and encouragement, let us "leave the things which are behind," and, fixing our eye on the *main object* of religious pursuit, endeavour to be heartily united, "and go on to perfection." The excitement to exertions is the same, in all intelligent beings, however various the means which are employed for the attainment of the desired object. *Happiness*, in some of its captivating forms, is the subject of anticipation. The great question then, which should include all minor considerations, and be continually presented in all its length and breadth, before the intellectual eye, is, *What can be done by human means, aided by divine revelation, to improve the heart and meliorate the spiritual condition of man?* The doctrine which we have embraced, professes to maintain, that God will render all men superlatively *happy*, "in the dispensation of the fulness of times;" and if this be Heaven's truth, and we imbibe it in its spirituality and power, it will reflect some rays of its meridian splendour, in our believing hearts; *it will render us measurably happy*, and excite to new and more vigorous endeavours to impart the same divine blessing to those who still remain in darkness and unbelief.

Beloved Brethren: if we honestly believe our religion to be productive of more real felicity in the present world, than any other, should we not manifest a good degree of zeal and earnestness in propagating and extending it? Other things being equal, there is no apology for luke-warmness and indifference. He that is not for us, is against us. Inattention in professors to the sacred interests of our cause, carries the implication to beholders, either that our sentiments are unworthy of cultivation, or that the profession of them is mere emptiness and vanity. Let us then, be immediately excited to new and vigilant exertions for the promotion of the truth. Let ministers and people be heartily united, in forming, supporting, and continuing in operation, regular and well governed societies. Let the useful ordinances of the gospel be duly and stately observed. Let the preachers of the cross, strive to produce serious and devotional meditations in their hearers; to elevate the tone of moral feeling, and improve the religious sensibility of the heart; exhorting, admonishing, and rebuking, with tearful earnestness, as occasions may require; while the auditors should possess a teachable disposition and spirit, endeavouring to profit by all wholesome instructions, "and to adorn the doctrine of God our Saviour in all things." Let all professors of the impartial faith in Christ, consider the mighty influence of personal example, and "be careful to depart from all iniquity." Let believing parents watch over the morals of their children, as with breathless solicitude, lest they fall into those habits in early life, which will not only prevent their usefulness, but terminate in wretchedness and disgrace; and may

the rising generation receive and cherish in their hearts the pure principles of morality and religion, that when they may be called to occupy the stations of their venerated predecessors, they may emulate and excel their virtues, and leave a series of examples, worthy of imitation, by unborn millions, who shall next succeed them, on the theatre of life. And may kind Heaven in mercy grant, that "no root of bitterness may spring up among us," as a christian denomination, that no unfriendliness may be manifested towards professors of other doctrines, that as our principles are better understood, less time may be devoted to argument, and increasing attention be paid to experimental, and practical godliness, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature, of the fulness of Christ."

The Grace, Mercy, and Peace of God, rest on all herein addressed, and on all his Israel, for ever. Amen and Amen.

Per Order,

R. STREETER.

CHURCH DIGNITARIES.

We have, in former numbers of this work, said something of the pride and extravagance of the prominent members of the Episcopal Church in this city. When the Bishop, with his *titles*, left New-York, and during his visit at Rome, we noticed the events. Now the Bishop is returned from his foreign tour. He has been received in *high style*, and conducted to his "new and *elegant* dwelling which has been prepared for him during his absence."

A priest of the denomination of this *elegant* Bishop, has published, in this city, (recently,) a pamphlet, which is stupidly offered the public as a complete refutation of the doctrine of the salvation of *all* men. We have not read the book; but learn that the stale objection of "the licentious tendency of Universalism," is harped, as usual. If these good people would first pull the *beam* out of their own eye, we think they could see more clearly the *mote* in their brother's eye.

Religion! religion! religion! is the cry. These Universalists are irreligious. Their doctrine will, if tolerated and promulgated, sap the foundation of "*our holy religion*." Well, gentlemen, so be it, and the sooner your "*holy religion*" is "turned topsy turvy," and the religion of the *meek* and *lowly* Jesus substituted in its stead, the better. There is cause for alarm. Sound the tocsin—blow the trumpet—ye lovers of cash and fat livings. Ye who prefer *titles*, *diplomas*, and *elegant* dwellings, and sigh for greetings in the markets; and love the uppermost seats, "cry aloud, and spare not." But, remember, if you "show the people their transgressions," and the multitude "their sins," you must show them the transgression of fattening priests, and pampering their extravagance, while the widow, and the fatherless, the poor and needy are suffered to pine in miserable indigence and obscurity. You must show them the sin of Sodom. You must tell them that "pride, fulness of bread, and abundance of idleness are in them and their daugh-

ters;" and declare unto them, that they do "not strengthen the hands of the *poor and needy*." (See Ezek. xvi. 48—50; Isa. lviii. 1—7.) More than this. You must yourselves come in for a share of pride, idleness, fulness of bread, and neglect of the poor and needy.

This is the *beam* in *your* eye. Pull it out. 'Tis a mere *mote* you are contending for. The transgression, the crying sin, lies at your own door. Your system of church discipline, including your cash appropriations, is a reproach to the christian name and character. You know, too well, that *extravagance* has marked your religious career; and that you have expended vast sums, from your overgrown coffers, to support your pride and ascendancy as a *sect*, in defiance of the commands and solemn injunctions of Jesus Christ, without regard to, or solicitude for, "*the poor and needy*!" You have had your reward. The proud, the idle, and the unmerciful, will approve and countenance that religion which tolerates by high handed example *pride*, *idleness*, and *cruelty*! It is in vain to shield yourselves with diplomas and titles. The panoply of truth and justice which covered the head of "the man of sorrows," and his laborious and abstemious followers, is beyond your reach. Truth is *sharp*. The stone cut without hands from the mountain is ponderous, and will grind the head to powder when it falls upon it.

Religion is a sacred name. We venerate its humble founder, whose example has gilded with imperishable glory the page of Holy Writ, and will burn the pretensions of false worshippers to ashes. Religion, What is it? It is to love the praise of God, and not the praise of *man*. It is to use the world, and not *abuse* it, for the fashion thereof is passing away. It is "to visit the fatherless and widows in their affliction, to keep one's self unspotted from the world." The contrary of this, call it Episcopacy, or whatever you may please, is licentiousness, irreligion, and is hateful in the eyes of a God of love. If Universalism tolerates, and promulgates doctrines contrary to this pure religion before God, even the Father, convince us of it, and our hands shall be raised to away with it and exterminate it from the earth. And whatever doctrine, by whatever name it shall be called, which contradicts, or subverts this pure religion, we will, with God's assistance, strive to condemn, and destroy it from among the nations of the earth.

Reader, if you think the above rather harsh, or something too plain and unvarnished, exercise a little more patience than ordinary, and proceed; but do not view the following as an apology, only as a farther explanation of the writer's sentiments.

There are various religions in this world, even in Christendom; and, however the professions of mankind may assimilate in certain features, there is an astonishing diversity of opinion among people professing Christianity, and a belief in the same Divine revelation. But, reader, when the rules are reduced to practice, "then comes the rub." The Calvinist, Hopkinsian, Arminian, and Universalist, may all pass in review, and each proclaim the superiority of

his religion. Every sect, if permitted to decide, will give a verdict in their own favour; and pronounce a disqualifying sentence on their heretical neighbours. In this confused state of opinions on religion, how shall the humble, sincere man of every religious sect determine for himself? Who shall be umpire? The Calvinist condemns the Hopkinsian and the Arminian. The Hopkinsian condemns the Arminian, and pretends to genuine and consistent Calvinism, accusing the professed Calvinist of ignorance. The Arminian condemns both, and would prefer Universalism; while the whole trio fall pell mell upon the poor Universalist, and will allow him no quarter. These facts, therefore, must convince the honest, candid man, that the mere pretensions of the whole religious world together, do not weigh a feather in settling the grand dispute between truth and error. There must be a criterion distinct from the creeds, professions, and pretensions of men. Shall that test be the pure unadulterated Scriptures of truth? If you answer in the affirmative, the judgment is ready, and the test infallible.

What is *religion*? The Calvinist says, it is the creed of his Church. Every class of religionists comes forward with the same pretension in favour of his particular sect. We must make our exception here, however, the Universalist has no religion; this has been decided by an almost unanimous vote of the *religious* world. The Universalist, then, is altogether out of the question, his pretensions not being worth a farthing. The residue of the religious world have religion. What is *religion*?

Ans. The religious man is a believer. Very well. What does the religious man believe? Why, if a Calvinist, he believes in Calvinism, and so on to the end of the chapter of denominations. Now, we are as far from the truth as at the onset; for religion cannot be that many coloured monster which has kept the world in an uproar for centuries. The religious man *prays*. So did that generation of vipers, whom Christ stigmatized by exposing their true characters. Alas! for religious men, if they are to be judged by their own prayers. What are they? or, what is a religious man? Ans. A man who does those things he ought not to do; and leaves undone those things which it is his duty to do. Surely, a Universalist, however disqualified to come forward with his own pretensions, will be permitted to weigh the pretensions of others. We allow the religious world to exercise and possess great pretensions to religion, as it is called, claiming the privilege of estimating their religion according to the evidence we obtain from their own confessions.

The question is settled in a moment, by a reference to the Scriptures. The man who visits the fatherless, the widow, or, in other words, strengthens the hands of the poor and needy, and keeps himself unspotted from the world, is a religious man. His belief, whether it is in the salvation of the whole, or only a part of mankind, is another consideration. God only knows, for he alone can search the heart, and try the reins of the children of men, who are truly religious, and who are hypo-

crites. But, reader, a Universalist is not so great a fool as to disqualify him altogether from judging, and deciding too, that pampering proud, dignified clergymen, is not feeding the fatherless. Expend- ing enormous sums in building fashionable and stylish Churches, is not visiting the widow in her affliction. And giving one's money for the various popular schemes set on foot by titled men, is not strengthening the hands of the poor and needy. We will confess, that if strengthening the hands of the *clergy*, is religion, there are many who are religious men.

Jesus Christ the Saviour of the world, went about doing good. We have no account of his conferring so much as one diploma on any of his followers. He never authorized any of them to assume titles, nor to court and receive the applause of men, and hunger and thirst after riches.

We have already extended this article beyond what we contemplated, and will only request the reader to observe a very important distinction in future, relative to religion. There is the religion of Christ, which is pure and undefiled. There is, also, the religion of a later date, which may now be called the religion of priests. Christ's religion had for its object the good of the *poor and needy*. The religion of priests, has for its object the good of *priests*. We confess, that we Universalists have no religion. We go farther, we do not want any. We mean modern religion. For, lamentable as the truth may appear, it is a truth that modern priests will consign to an endless hell (of their own making,) the follower of Christ's religion, and promise salvation to the man who will pamper their pride, and administer to their extravagance, to the utter disregard of the poor and needy. We hope (especially and exclusively,) for these gentlemen's sakes, that their story about *Hell* is not true!

UNIVERSALISM IN DEATH.

We insert the following obituary from the *UNIVERSALIST*, that our readers may see how faith in God's unbounded love can support in the solemn hour of death, giving serenity to a heart, which a belief in the eternity of hell torments might have wrung with unutterable despair. When instances of tranquil, joyous, triumphant deaths are frequent among Universalists, and when the orthodox often leave the world in a most hopeless state, let them be cautious in condemning our belief as insufficient for the mortal hour, when such is not the fact, and when they confess the advantage of their faith to be entirely in prospect. If the religious views of the evangelicals be superior to ours, either in theory or experience, let it be proved, and the point shall be yielded; but they need not fancy we shall be convinced by loud declamation, or a decree of those opinions they cannot, or will not refute. Moreover let it be remembered, if the opinion entertained at death concerning any system be unexceptionably correct, all theories are true, and all false.

Rel. Inq.

"Died, in this town, on the 14th inst. Miss Achsah Munson, daughter of Mr. Wm. Munson, aged

about 16. She suffered one of the most obstinate diseases that ever afflict our race. Truly might it be said, that the King of terrors approached with tardy but dreadful steps, in the most appalling and cruel form, with all his pangs and tortures, and mighty elements of woe. But while her lingering and protracted distress awakened the most exquisite feelings of commiseration in the public mind, she had one unailing comfort, one divine solace that imparted resignation, patience, strength, and triumph to her victorious mind. Notwithstanding she was young, she had acquired some intellectual attainments, and had cherished she social and moral virtues. And in spite of the force of popular opinion, she had searched the Revelation of Heaven, and established her faith and confidence in God as the benefactor and Saviour of all mankind. She would often speak of death with the most tranquil composure, as her final happy deliverance from the sufferings of frail mortality. Months before her death she requested the writer of this article to deliver her funeral discourse from Isaiah, liv. And although great pains were taken, by the ministers of the *gospel of everlasting death*, to convert her to their sentiments, she remained unshaken, and never for a moment doubted the veracity, justice, and mercy of her heavenly Father, which were all engaged in the restoration of the great kindred Fraternity of intelligences to holiness and happiness. I once asked her, on an evening when it was thought she would not survive the night, if she still believed in the final salvation of all men. She answered, "I do believe through the goodness of God, that all will be saved." "You know (said I) it is the opinion of many, that this doctrine will do to live by, but not to die by." She answered, "I am not accountable for what others think or say, I am certain it will do for me to die by." Yes, it really did answer, it was to her a ground of hope, a fountain of living joy, a rich and bright theme of pious meditation, which conquered death, and shed upon the last rays of the vital lamp, the blissful triumph of *immortality*.

"Our opposers say their doctrine is true, because they do not renounce it at death. How amply might we prove our doctrine in that same way; but as we have much better proof 'the law and the testimony,' we will make no farther use of this, than to show from facts that the doctrine of all God's holy Prophets, will *even do to die by* as well as to live by.

"What think you reader? Do you believe there was in creation a man that trembled and groaned on his death bed, because he really *feared* that all mankind would be happy in heaven? No, you must see it is because they *fear* that it will not be so, that they tremble and shake, and of course, it is not *Universalism* which ever brings despair upon the soul, but the want of it. L. C. TODD."

From the (Philadelphia) Reformer.

"A GENERAL IDEA OF PRIESTCRAFT."

Looking over an old library the other day, I came across a work, entitled "The Independent Whig, or a Defence of Primitive Christianity, against the ex-

orbitant claims and encroachments of fanatical and disappointed Clergymen,"* originally published in London, and republished in Hartford, (Con.) in 1816; the design of which is precisely what its title imports. On perusing it, I was forcibly struck with an article which it contained under the above head; and, Messrs. Editors, finding some "ideas" and facts very applicable to some men and things in our *land of liberty*, at the present time, I have subjoined the following abstract, with the hope that you will give it a place in your useful paper. The "high jacobite" priests and missionaries, in our country, encouraged by the success which has "crowned their past labours," and by the partial ascendancy they have gained over the credulity of the bigoted, superstitious, and ignorant, are getting quite too brazen-faced and dangerous. It is the duty of every lover of liberty, of every friend to our free institutions, and of every man, to put a shoulder to the wheel, to rid our land of such aspiring and intriguing characters.

Speaking of the conduct of the Romish priests, &c. the author says, "They maintain all their pretensions and power by doctrines which are calculated to make the people either wonder or tremble; and when a man has lost his courage and his understanding, you may easily cheat or terrify him into as tractable an animal as the creation affords. The doctrines of purgatory, and of the priest's power to forgive or damn, are alone strong enough to frighten most folks into what liberality and submission the church thinks fit to demand of them; and we all know that she is not over modest upon such occasions." The same principles exactly, though sometimes under different names or professions, prompt our modern Presbyterian clergymen and missionaries, in their endeavours to produce what they call "*convictions*." The writer proceeds: "Very many of our high jacobite clergy aim at dominion by the same wicked means, and hood-wink and alarm us all they can. They lead us out of the road of reason, and play their engines in the dark; and all the illumination we can get from them is, that we are all in a mist. Without their guidance we go astray, and with it we go blind-fold. All their arguments are fetched from their own authority. Their assertions are no less than rules and laws to us; and where they lead we must follow, though into darkness and servitude. If we grow wilful, and break loose from our orthodox ignorance, we are pursued with hard names and curses. Doubting is infidelity, reason is atheism. What can we do in this case? There is no medium between a blockhead and a schismatic: if we follow them blindly, we are the first; the second if we leave them. We want faith if we will not take their word; we want eyes if we do.

"They indeed give a sugar plum, and refer us to

* The Editors of this work were as far removed from Deism as perhaps any men in England; but while they had the most established belief in the truths of Christianity, they considered it to be their privilege and their duty to examine with freedom the claims and pretensions of the clergy; and few men ever did it with more boldness and effect.

the Bible for proof of all that they say. But, in truth, this privilege, if we examine it, will appear none at all; but, on the contrary, an arrant trick, and gross mockery. For when they have sent us to a text, will they allow us to construe it our own way? No such matter. They have nailed a meaning to it, and will permit it to bear no other. You may read, provided you read with their spectacles; and examine their propositions freely, provided you take them every one for granted. You may exert your reason fully, but be sure let it be to no purpose; and use your understanding independently, under their absolute direction and control. I wonder how these men could ever have the front to accuse the Church of Rome for locking up the Bible in an unknown tongue! The eternal war which they wage against reason, which they use just as they do scripture, is founded upon good policy; but it is pleasant to observe their manner of attacking it. They reason against reason, use reason against the use of reason, and show, from very good reason that reason is good for nothing. When they think it on their own side, then they apply all its aids to convince or confound those, who dare to think without their concurrence; therefore, in their controversies about religion, they frequently appeal to reason; but we must not accept the appeal, for if our reason be not their reason, it is no reason. They use it, or the appearance of it, against all men; but no man must use it against them. As there is no such thing as arguing and persuading without the assistance of reason, it is a little absurd, if not ungrateful, in these gentlemen to decry it at the same time they are employing it; to turn the batteries of reason against reason, and make itself destroy itself.

"Neither scripture, therefore, nor reason, by these rules signify any thing till the priests have explained them, and made them signify something; and the word of God is not the word of God, till they have declared its sense, and made it so. Thus by the time that scripture and reason have been modelled, and qualified, and cooked up by the high church jacobite clergy, they are neither scripture nor reason; but a perfect French dish, or what the spiritual cooks please; an olio or hodge-podge of nonsense, jargon, and authority.

"From all that has been said, the following conclusions may be drawn. Such clergymen as I have been above describing, prove every thing by asserting it, and make any pretence, support any claim. They build systems upon pretended facts, and argue from propositions which are either highly improbable, or certainly false. When they cannot convince, they confound us; when they cannot persuade they terrify. We have but two ways to try the truth of their doctrines, and the validity of their demands, namely, reason and revelation; and they deprive us of both, by making the one dark, the other dangerous.

"What a contempt must this tribe have for mankind!"

And what a striking resemblance there is between the picture of the clergy here drawn, and the modern clergy and missionaries in our own country.

The following communication in verse, is from the pen of a lady, recently a member of a Presbyterian Church in Pleasant Valley; but now a firm believer in God's impartial goodness. The sentiments avowed, and the sensations expressed in this poetical effusion, will readily be recognized with a kindred spirit by numbers, who have passed the stormy sea of orthodoxy, and found rest to their souls in the haven of truth. Ed.

FOR THE GOSPEL HERALD.

The following lines were composed while confined to a sick bed last winter; they were the effusions of a mind at peace. The first stanzas refer to the gloom my mind had endured, a considerable part of the time for several years; but for that very gloom, I have reason to adore a faithful Creator, and to say, with the psalmist, "Before I was afflicted I went astray, but now have I kept thy word."

Long o'er temptation's boist'rous seas,
My sad, my gloomy mind was toss'd;
A mind enfeebled by disease,
Each earthly hope and prospect lost:
Dark waves of unbelief oppress'd,
Hoarse blasts of terror round me blew;
By night dread-visions broke my rest,
By day my bread like ashes grew.

The heavens were veil'd in shades of wo,
Red lightnings pierc'd the stormy deep:
Did tears relieve my spirit? No!
My brain was dry, I could not weep.
My wo-worn mind refus'd relief,
And o'er the fearful surges drove;
But boundless mercy saw my grief,
And whisper'd, sweetly, God is love.

Amazed I stood, the storm was hush'd,—
Blest light broke in on ev'ry side;
The demons of despair were crush'd,
And o'er smooth seas I seem'd to glide.
Before unbounded Love I knelt,
No more in doubt and fear to rove,
I felt my wearied spirit melt
Into the ocean of that love.

Dear Father, look with kind regard,
Thy erring child forgive and own,
Who view'd thee as a master hard,
As reaping where thou hadst not sown.
Now let me sing restoring grace,
The talent thou hast lent improve,
Lead those that mourn to seek thy face,
And learn with me that God is love.

My soul enlarged, and free indeed,
In faith triumphing, looks abroad;
Beholds a world from bondage freed,
And sin, and pain, and death destroy'd:
With joy extatic hails the Son,
Who came the Father's grace to prove;
That all in him at length made one,
Might join the chorus,—God is love.

I hope to spend my latest breath
Adoring him that's strong to save;
Exclaiming, Where's thy sung, O death!
And, Where's thy victory, vanquish'd grave!
Break forth, ye hills, in ceaseless songs,
Let sweetest anthems fill each grove,
And earth, with her unnumber'd tongues,
Repeat the theme that God is love! M. W.

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VOL. VI.

NEW-YORK, SATURDAY, NOVEMBER 19, 1825.

NO. 14.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 99.)

LETTER V.

Dear Sir—In addition to my former Letters, I beg leave to offer a few remarks upon the election of the Jewish nation, and the dealings of *Jehovah* with them; after which, if God permit, I will endeavour to investigate the subject as it relates to Christ and his disciples. At present, I shall state four propositions, with proofs and illustrations.

PROPOSITION I. *The election of the Israelites was an act of the sovereign good pleasure of Jehovah.*

It would be superfluous to repeat what is already before the reader in my former Letters, respecting God's choice of the seed of Jacob in their fathers, in particular what I advanced in my last, to prove that the election of Jacob, irrespective of good or evil done by him, was not merely the election of the individual man, but of the whole nation which should proceed from him: I shall now barely observe, that if what is there asserted be fully admitted, the above proposition must be taken for granted: yet lest any one should consider the evidence already produced as inconclusive, such farther proof, from the Scriptures, shall be brought forward, as I deem sufficient of itself to substantiate my position.

The Lord did not call Israel to that peculiar holiness and obedience, which he required of them as his people, prior to, and independent of, his having elected them, as a condition, for the performance of which he should choose and deliver them; but he first chose and saved them, with a high hand, and outstretched arm, afforded peculiar manifestations of himself to, and bestowed special blessings upon them; and then, on the foundation of what he had done, called them to obey his will, and devote themselves to his service, as his peculiar people: therefore, his choosing them was an act of free favour. When *Jehovah* descended upon Mount Sinai, with tremendous displays of majesty, the more to excite their attention, and convince them of the obligations they were under to obey his words, Moses was commanded to remind the people of what God had done for them. When his awful voice addressed them from the midst of the fire, he began with informing them, that he was their God, and of the great salvation he had wrought for them, and then gave them his holy commandments to observe and do, Exod. xix. and xx. Their obedience was to flow from a sense of

the obligations which they were under to the Lord, which obligations existed in consequence of the favours already bestowed upon them.

Moses declared to the people that *Jehovah* chose them because he loved their fathers, that he did not set his love upon them, or choose them, because they were more in number than any people; but that because the Lord loved them, and because he would keep the oath which he had sworn to their fathers, he had brought them out of Egypt with a mighty hand. They were strictly charged not to speak in their hearts, after *Jehovah* had cast out the nations before them, saying, *For my righteousness the Lord hath brought me in to possess this land*, and were assured they did not go to possess it for their righteousness, nor for the uprightness of their heart; but that it was given to them in performance of the word which he had sworn to their fathers. *Understand, therefore, (said Moses,) that Jehovah thy God giveth thee not this good land to possess it, for thy righteousness; for thou art a stiffnecked people.* Deut. iv. 37. vii. 7, 8. ix. 4, 5, 6. x. 15. Samuel referred to its having pleased *Jehovah* to make them his people, 1 Sam. xii. 22. Ezekiel declared the Lord chose them, and wrought for them, notwithstanding all their sins, for *his name's sake*, chap. xx. To me it appears evident, from the above passages, that the election of the Jews was an effect of the sovereign good pleasure of *Jehovah*.

Lest the above remarks should be so far misconstrued, as to lead any one to suppose that those whom the Lord, of his sovereign good pleasure, hath elected, as he did the house of Israel, must necessarily be happy, whether obedient or disobedient to the divine will; that they are exempted from all punishment due to their sins, by a divine decree in their favour, I intend to show, that

PROPOSITION II. *The unconditional election of the Jews did not render them happy, independent of their obedience to God, nor in any wise prevent their being punished according to their sins.*

One of the pernicious effects of Calvinian election, I conceive to be, the leading persons to think that their security from punishment depends upon the unconditional decrees of God. I fear there are still men who suppose, that if they be of the elect number, their happiness is secured, and their persons indemnified from future punishment, by an absolute, arbitrary decree; consequently, instead of seeking happiness here, and exemption from the wrath to come, by obtaining deliverance from the guilt, love, power, and defilement of sin, and by being made holy in heart and life, they are ever

seeking for proofs of their eternal election, which if they can be fully persuaded of, they think themselves safe; while, on the other hand, they conclude, that if they be not elected, God has no love for them, has made no provision for their salvation, and that there is no possible way left for them to escape the wrath to come. As if the rewards and punishments of the future state were determined by an unconditional decree, when the Scriptures fully prove that every man will receive according to *his* works. As if God had not manifested his love to, and made provision for the salvation of all mankind, when nothing is more evident. As if there was any possible way of enjoying salvation in this life, and of escaping the wrath to come, than that which is opened to the whole world, through repentance and faith. Those who are influenced by the foregoing hypothesis, are naturally led to seek for some foundation of hope in themselves, to look for certain operations upon their minds, as an evidence of their election, instead of flying for refuge to the hope set before them and before all men, in the gospel.

Because it was impossible for Israel, though the chosen people of Jehovah, in whose behalf he had wrought wonders, and on whom he had bestowed so many favours, to derive all the advantage from their peculiar situation which it was calculated to be of to them, and to enjoy peace and happiness, unless they were obedient to the divine will; because it would be inconsistent with the divine character and government, to continue them in the uninterrupted enjoyment of all the blessings he had bestowed upon them, if they disobeyed his voice; and because if they rebelled against him, it became him to punish them, therefore, they were exhorted to hearken to his word, to walk in his commandments, to stand in awe of his judgments; and were warned of the dreadful consequences which would follow if they dared to transgress. So, in the New Testament, Christians are exhorted to labour to enter into the rest which remains to the people of God, and to take heed that they do not expose themselves to calamities similar to those which have befallen the Jews, Heb. iv. 11. Rom. xi. 21.

The constitution of human nature must cease to be what God hath made it; the connexion which he, in infinite wisdom and goodness, hath established between causes and effects, must be entirely broken; the fixed laws and orders of the moral world must totally change, and even the nature of good and evil must be reversed; before men, elected or not elected, can be really happy in the ways of sin, or before happiness can cease to be the consequence of obedience to God; but as these are changes which no man can suppose possible, and as the moral government of God is essentially the same at all times, it must follow that vice and virtue will, in all cases, be followed with effects according to their own nature. Hence, we might suppose, from the nature of things, that the Jews, though an elect nation, would become miserable in proportion as they became sinful; and such, on examination, we find to be the fact.

As God is of purer eyes than to behold iniquity, it follows, that in whomsoever it exists, it must be the object of his displeasure; that he cannot fail to manifest his indignation against it, and to punish those who are the subjects of it, according to the degree of their guilt, so long as it remains in them, whether they be his chosen people or others. To suppose that the righteous Governor of the world winks at, and passes by without punishment, the same guilt and pollution in his elect, as he severely punishes in others, would be to suppose him partial and unjust. We find, the Lord threatened his chosen people the Jews with the heaviest judgments by the mouth of all his prophets. So far from his suffering them to sin with impunity, because he had chosen them, and instead of his having made them a peculiar people, inducing *Jehovah* not to punish them, this is assigned as the very reason why he would punish them for all their iniquities, Amos iii.

2. That the Lord did not merely threaten, but that his awful threatenings have been executed upon the Jews, no man can deny. That the elect, who live under the gospel dispensation, must give an account of themselves to God, and receive according to the deeds done in the body, is very evident, Rom. xiv. 12. 2 Cor. v. 10.

PROPOSITION III. *The Jews being punished according to their sins, has not disannulled the counsel of God respecting them, set aside his election of them, nor will prevent his doing by and for them all that he promised to their fathers.*

If when Jehovah first chose the seed of Jacob, he had been ignorant of their future defection, and the punishment which would come upon them, his counsel respecting them might be frustrated, his choice of them set aside, and the ends for which he chose them for ever prevented, by such new and unexpected circumstances; but if it be admitted, that when he first chose them and promised to do such great things by and for them, he knew perfectly what their future conduct would be, then it follows that the above proposition must be true: for it cannot be supposed, that the Lord would choose them for, and resolve to accomplish upon and by them, purposes which he, at the very time, knew their conduct would render abortive, and for ever defeat. That God knew, from the first, how the Jews would act, is evident, for their sins and punishments were foretold by Moses and the prophets; yet he chose them. *He declared the end from the beginning*; consequently, he must have seen from the first, all the circumstances of sin and suffering which would intervene between his original design of making all his creatures happy, and the accomplishment of it; yet, with all the circumstances in view, he absolutely promised to carry that design into effect. Hence we may conclude, that sin and punishment shall not prevent his counsel standing, and his doing all his pleasure, both respecting the Jews and all mankind. Shall a mortal man, who is a potter, perform his pleasure upon the clay? Shall he, when a vessel is marred in his hand, form it again as it seemeth good to him, and shall not Jehovah, in whose hands all creatures are as clay in the hands of the potter,

perform all his good pleasure upon them? Jer. xviii. 6.

When Moses visited his brethren, the children of Israel, and supposed they would have understood how that God by his hand would deliver them, they refused him, saying, *Who made thee a ruler and a judge?* Acts vii. 35. Yet this did not prevent their being afterwards delivered by his hand, and brought to submit to him as their ruler, though they first experienced an increase of affliction. So, those who at present refuse Christ, and say, *We will not have this man to reign over us*, shall in the end be made subject unto him, though they must first experience the most dreadful sufferings. All the sins of Israel, and the punishments inflicted upon them, in the wilderness, did not prevent *Jehovah's* giving them the land of Canaan, as he had before promised; no more shall all the sins, and consequent punishment, of all the families of the earth, prevent their being ultimately blessed in the seed of Abram. I am aware that some will object, as the individuals punished did not enter the land of Canaan, this is not to my purpose. I answer, that the nation being made to possess it, is sufficient to prove the immutability of the counsel and promise of Jehovah, and nothing more than this is necessary to warrant my conclusion. The seventy years captivity did not prevent the Jews being afterward restored, and the Messiah being raised up among them, which proves the threatenings of God, and the punishments which he inflicts, do not militate against the accomplishment of his promises. Though the Jews have long since filled up the measure of their iniquity, and wrath is come upon them to the utmost of what was threatened, the Lord has not reversed his original choice of them, nor ceased to love them, for he repents not of his gifts and callings; all the punishment they have received will not prevent their being restored, and made a greater blessing to mankind than they have ever yet been: the punishment inflicted upon them is preparatory to the mercy which God will have upon them all. Rom. xi. 23, 29, 32. So the punishment in the lake of fire, will be followed by the new heavens and earth, and a state of universal happiness, Rev. chap. xxi. Thus, we see, the divine punishments, instead of preventing the fulfilment of the counsel of God, are all subservient thereto: that so far from such terrible dispensations being any hindrance to his gracious designs, which have the ultimate happiness of the punished for their object, they shall all, under the Divine guidance, be made conducive thereto: this hath been, and will be exemplified, by the Lord's dealings with the house of Israel.

PROPOSITION IV. *The election of, and all Jehovah's dealings with his people the Jews, have had, and all his future dealings with them will have, for their object, the benefit of mankind universally.*

Having said so much in my former Letters, in support of the fact asserted in this proposition, I shall content myself now with barely glancing at a few circumstances illustrative of it.

The mighty wonders which God wrought for Israel in Egypt, and at the Red Sea, were calculated

to convince the Egyptians and the neighbouring nations of the impotency of their gods, and of the greatness and glory of Jehovah: the design was that his name might be declared throughout all the earth, Rom. ix. 17. Rahab the harlot heard thereof and believed to the saving of herself and family, Josh. chap. ii. The Philistines were influenced by the remembrance of the wonders which the Lord wrought in Egypt, ages afterwards, 1 Sam. vi. 6. The obvious tendency and design of the knowledge, pure worship, and laws, of the true God, being placed among a people who were situated in the centre of the nations, was the illumination and improvement of the nations around them. The Gentiles were not prevented from enjoying the advantages arising from the revelation which Jehovah afforded of himself to his chosen people; they might participate in his worship and ordinances, by becoming proselytes. Through his dealings with, and the dispersion of the Jews, the Scriptures were diffused, and the way prepared for the apostles to preach the gospel among the nations. The whole of the Jewish dispensation was intended as an introduction to Christianity, which has the happiness of the whole world for its object. Even the judgments of God upon the Jews, were the means of spreading the knowledge of his name among the Syrians, the Babylonians, the Persians, and other nations, 2 Kings, chap. v. Dan. chap. iv. and vi. The Lord made the falling away and diminishing of the Jews, a source of riches to the world, and the receiving of them again, and their fulness, shall be life from the dead to mankind around them. The apostle was filled with admiration and astonishment at the depth of the riches both of the wisdom and knowledge of God, displayed in his overruling all circumstances for the good of his creatures, and in his even causing the punishment of sin to issue in the happiness of mankind; he exclaims—"O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" And again, "for of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Rom. chap. xi.

I remain,

DEAR SIR,

In the bonds of the gospel,

Affectionately yours.

(To be continued.)

From the (Portland) Christian Intelligencer.

ELDER HUTCHINSON'S ADDRESS.

Samuel Hutchinson, a poor servant of Jesus Christ and a continual pensioner upon him: To those who profess christianity who are scattered abroad throughout the counties of York, Cumberland, Oxford, Coos, Lincoln, Kennebec, and Somerset, particularly those who are called Freewill Baptists, the Christian Band, Quakers, and more especially those who desire to stand free from sectarianism, sendeth greeting: wishing you health, and eternal salvation. I desire that ye be not moved in your minds at what you may hear con-

cerning me either on the one hand (if you feel ill disposed towards me) to rejoice as though I had fallen from the hope of the gospel: or on the other hand, to be cast down in your minds concerning me, as though I had forsaken the way of truth which I have much commended. No, my friends; I feel this day as though Jesus is all to me, the chiefest among ten thousand, and altogether lovely. My change of views only serves to enlarge my hope in the gospel; to confirm my faith in the divine promises, and to fill my heart with the sweetest gratitude; and instead of making me a partisan, (that which I have so much testified against) it serves to confirm my former views on that subject.

But that you may understand my present views, how I came by them, and how long I have had them, I shall proceed to give you a summary account of my experience in this particular. Because I have been accused of holding universal doctrine at one time, and at the next denying of it, &c. &c.

Wherefore, I think myself happy, dear friends, that I shall answer for myself, touching all the things whereof I have been accused. Especially as I know many of you to be experienced in reasoning, and to have some knowledge of the holy scriptures: wherefore I beseech you to read this communication patiently. My manner of life from my youth, which was at the first among the Freewill-Baptists; and as they all know, which knew me from the time I professed religion, after the strictest manner, I lived a Freewill-Baptist.

And now I stand and am censured for the hope of the promise made of God to the ancient holy men. Why should it be thought a thing incredible with you, that God should finally over rule and forelay all the wicked devices of the children of men; His wisdom bring to naught all their foolishness; His love overcome all their hatred; His patience wear out all their rebellion; His goodness finally, through Jesus Christ, overcome all their evil, and bring them all, in the present or future state, to a humble submission to his lovely sceptre; and to exult in adoration of that boundless goodness which had always determined, and in infinite wisdom had carried into effect, their redemption, in a way which they had not foreseen?

I verily thought with myself, as I had been brought up to think, that all those who die without being born of the spirit while in this present life, must be endlessly miserable. Whereupon as I used to be very anxious at times about this point, sometimes tremulously fearing that I should finally fall from the love of God, and so be one of them; at other times I was anxious for the escape of others from the never-ending storm. While endeavouring to ascertain the justice of such a torment, twenty years ago, or near that time, I began to have scruples in my judgment respecting endless misery from the following considerations.

The millions of the children of men who lived and died before the gospel dispensation, ignorant of God, and of his law, who have died without regeneration. The millions among the various nations of the world, during the reign of popery, or

the dark ages, who died without the knowledge of the true God. The millions among the various Pagan and Mahometan nations, at the present day, who are going into the other world in the same state. The millions of children who are old enough to know they have sinned, and at times feel guilty; but know not who they have sinned against, (for although the spirit of truth enlighteneth them, they know not) and go into the other world in that state; together with those who have not common understanding. Will our infinitely good Creator suffer all those to be eternally in misery, without any offer or chance for salvation? It seemed to me that there could not be much efficacy in what our Redeemer had done, if all those must be eternally miserable notwithstanding: and I had no doubt of the pre-eminence of the Redeemer, and of course I soon began to doubt the certainty of endless misery. And although there were many scriptures which appeared as though they meant endless misery, yet, as I thought, we possibly might not understand them rightly. So I considered eternal misery uncertain; and in a few years afterwards, I think about a dozen years ago, I considered it so uncertain that I left preaching it. Now you must understand from what I have stated that, a dozen years ago, I did not believe in a universal restoration; neither did I then believe firmly in endless misery; but at times I thought probably it was true; at other times, it seemed to me it could not be true.

Now it came to pass before that time, say about the year 1807 or 1808, I began to have doubts of the propriety of water baptism in the christian dispensation: and I underwent a serious exercise in my mind on that subject, which terminated about the year 1816, in "blotting out (from my heart) the hand writing of ordinances, that was against us, which was contrary to us, taking them out of the way and nailing them to the cross."

And while I was under the last named exercise, I was at times much perplexed on account of the divided state of those, who I considered the disciples of Christ; and after proposing various expedients, all which I found to be ineffectual, and viewing it a hateful thing, that christians should be so divided by parties or factions, I at length thought it best for me to be impartial, whether others would or not.

Accordingly, in the year 1816, (if my memory is correct) I called a meeting for that purpose, and declared my independence of denominations in matters of religion, and desired to bid an eternal adieu to that spirit which divides the brethren in Christ. And from that day to this (although I acknowledge myself often fallible) I have endeavoured to shun divisions and causes of divisions as much as in me lay, and to follow peace with all men, especially those who bear the image of Christ.

Accordingly I left off building churches, viewing that man's church-building was the very nursery of this denomination division; as I also saw at the same time, from the New Testament scriptures, that the church of God is a spiritual habitation which man cannot build.

Now I am accused as being uncommonly changeable in matters of religion. And with regard to that, let every one, who reads this, judge. I have been a professor of religion twenty and six years, and a public preacher near twenty-three years. I was a regular member of the Freewill-Baptist denomination more than sixteen years, when I quit that particular connexion; I never joined any other to this day—neither did I leave them because I was impeached. No; every honest man among them, who knew the circumstances of that case, will testify, that I withdrew from them because of their *un-Christian walk* as a body, which I strove for years to reform, but to no purpose. Moreover, these which I have named are all the considerable changes I have experienced, except the one which forms the present article; and besides I am very willing to acknowledge myself changeable; yes, I rejoice in it. Would the herb of the field ever come to maturity, if it should never change? Would the traveller make any progress in his journey, if he should never change his ground? Would the scholar make any proficiency in literature, if he would never allow himself to receive any new ideas in the sciences? Those people who condemn others for such changes, and glory in this, that they never have changed, would do well to remember that they are obliged to confess one of these two things, viz. Either that they always were infallibly right, or else, that they always were ignorant, and are determined to remain so, which I think is a pitiable dilemma.

Having made this short defence, I now return to my thoughts on endless misery, which I just now mentioned. I said I had left off preaching endless misery; and my manner of preaching in that particular was, to speak of the misery of the wicked in scripture language, as near verbatim as I could remember; for which cause, I suppose, I was not mistrusted as favouring the idea of a general restoration, until about seven or eight years ago. No person I think, ever questioned me, as though he mistrusted me, until about the time I removed from the town of Scarborough, to this town, which was a little short of six years. Neither did there appear to be much dissatisfaction among my friends who opposed the restoration, until within two years past.

However, previous to my removing from Scarborough to this town, I had progressed in ideas favourable to the restoration, almost imperceptibly, perhaps by the following means: A dear friend of mine, in the town of Scarborough, who believed in universal restoration, gave me a little book as a present; it was "The Spirit of Prayer," by William Law. Which, although in some sentences he seemed to preach eternal misery; yet in others he expressed ideas which I always advocated, and at the same time, he expressed the sentiments in such a manner that I could not see but that they were near, or quite conclusive to prove the restoration of all men.

(To be continued.) 131

NEW ASSOCIATION.

On Wednesday morning, the second day of November instant, a number of ministers and dele-

gates in the faith of Universal Salvation, convened at the city of Hudson, Columbia county, in the state of New York, to take into consideration the expediency of organizing an Association of Universalists, in fellowship with the General Convention and all other similar Associations; and being thus assembled, they commenced their labours with public service in the church.

Introductory Prayer, which was followed by a Sermon from Luke iv. 18, by Brother D. Skinner. *"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."*

Concluding Prayer, by Br. J. S. Thompson.

After the morning service, the brethren retired to the house of Br. Thomas F. King, and proceeded in the business of the council.

1. Chose Brother ABNER KNEELAND, Moderator.

2. Chose Br. JOHN S. THOMPSON, Clerk.

3. Resolved, that it is expedient, and that we do hereby organize an Association of Universalists, to be denominated "The Hudson River Association," including in territorial extent, all the counties bordering on the Hudson River, from Lake Champlain to the Atlantic, with the Society in Danbury, (Conn.) and such others in the vicinity of said River, as may desire to unite in fellowship with the aforesaid Association.

4. Appointed Brs. A. Kneeland, T. F. King and D. Skinner, a Committee, to draft a Constitution for this Association, to be presented at its first session in September 1826.

5. Resolved, that we approve the Constitution of the "Universalist Convention of the State of N. Y." formed at the last annual session of the Western Association of Universalists, convened at Eaton's Bush, Herkimer Co, 1825.

6. Appointed Brs. A. Kneeland and T. F. King, Delegates from this Association to attend the Universalist Convention, to meet at Madison on the second Wednesday of May, 1826.

7. Appointed Br. A. Kneeland to prepare the Minutes of the proceedings of this meeting, and accompany them with a Circular Letter; and that they be published in the Gospel Herald, with a request that they be copied into the Evangelical Restorationist, and Religious Inquirer.

8. Resolved, that the first meeting of this Association be held in Danbury, (Conn.) on the second Wednesday and Thursday of September (next) anno Domini 1826; and that those Societies already existing in its boundaries, and such others as may be formed previous to its first session, be, and hereby are requested to send delegates to represent them in this Association.

9. Assembled in the evening for public worship. Introductory Prayer, by Br. A. Kneeland. Sermon by Br. J. S. Thompson, from Luke ix. 56. *"For the Son of man is not come to destroy men's lives, but to save them."*

Concluding Prayer, by Br. D. Skinner.

Thursday Morning.

10. Assembled for public worship.

Introductory prayer, by Br. J. S. Thompson.
 Sermon, by Br. A. Kneeland, from Acts x. 34, 35, in connexion with Col. iii. 25. "*Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*"

Concluding Prayer and Benediction, by Br. T. F. King; by which the labours of the council, as well as the public services on the occasion were closed.

ARNER KNEELAND, *Moderator.*

JOHN S. THOMPSON, *Clerk.*

CIRCULAR.

To all the believers in the gospel which was preached to Abraham, saying, "In thee shall all nations be blessed;" to those residing in the counties bordering the Hudson river, in particular; to the ransomed of the Lord even of the "Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time;" and to all the children of humanity, where-soever scattered abroad, to whom this Epistle may come; the ministers and delegates convened at Hudson in the state of N. Y. send *Christian salutation.*
Dearly Beloved in the Lord,

When we take into consideration the wonderful improvements of various kinds which have been made, and are still making, in our happy country; as it was natural to expect, so it is gratifying to perceive, that, against many formidable impediments, even to *persecution*, (as far as the genius of the government of our country would permit) more liberal views of God and religion than were known, or even thought of by our forefathers, have in some measure kept pace with the republicanism and the internal improvements of the country.

Except the bare knowledge of the dead letter of Scripture, (which was as good as lost to those whose minds were blinded by the god of this world) but little more than half a century has elapsed since the doctrine of *universal grace* was first preached on the shores of America; and several years since that period, one of its first preachers was stoned in Boston, Massachusetts, in the desk, while preaching good tidings of great joy to all people. About the year 1780, the General Convention of Universalists of the New-England states was organized, which was the only body of the kind in existence for many years; at length the Eastern Association was formed; which was followed by the Northern, in 1803; by the Western, in 1804, which afterwards extended itself to several branches. In 1815 or 16, the Southern Association was formed; since which time several have been added in Massachusetts and New-Hampshire. Within our own state, this, which we have now organized, is the second which has been added since last June, making now, *seven Associations of Universalists* in the state of New-York. All this we mention, besides several Associations which might be named in Ohio, and the extension of our cause to the South.

The object of forming religious associations has been appreciated by all the denominations of Christians. It tends to strengthen the bonds of union, disseminate the knowledge of the truth, and to promote a spirit of harmony and sincere affection among the brethren, by making them more acquainted with each other, and better known in the world. It will be perceived that the religious bodies of our order are becoming much more systematized than they were; and, in this state at least, their territorial extent will be much better known. It was thought best, as it was most convenient, to make "*The Hudson River Association*," long and narrow, on account of the facility and cheapness of travelling from its most extreme parts by means of steam-boats. Its width is left indefinite, and may be extended as shall be found convenient to the brethren in the adjacent counties.

Brethren, we have had a very pleasant time, Unanimity and harmony pervaded our council; and though the audience was not large particularly in the morning of the first day, yet our public discourses were heard with devout attention. On the whole, we believe that our meeting will be productive of much good. We would earnestly and affectionately invite some of our ministering brethren from the Eastward, to meet us at Danbury, in Association, next September. It being but one week before the General Convention, perhaps they may bend their way thither in the same journey.

We would entreat our believing brethren, who have not already organized themselves into religious societies, to attend to this matter as soon as convenient, that they may be represented in this, or in some other religious Association. If it be not convenient to send delegates, send a letter, giving the state of your society, and so far as is practicable, the number of believers belonging to the same, requesting to be received into the fellowship of the Association, and thereby participating in all the blessings of our associated capacity. It is found from long experience, that these public meetings at our various Associations, where there is an opportunity of hearing different gifts have been blessed, under God, as the means of calling out many to hear, perhaps for the first time, whose prejudices would have before prevented them, even if there had been an opportunity, from hearing the same persons on the sabbath, but who, afterwards, become so attached to the doctrine that they wish ever to sit under it, since they can hear no other with delight.

To all the sons and daughters of Adam, then, we say, Come, and hear, and judge for yourselves. You will find a gospel that binds up and heals the broken hearted; that recovers the sight of the blind, and sets at liberty them that are bruised. You will find a Saviour who came not to *destroy* men's lives; but to save them. You will hear of a God, who is not a merciless vindictive tyrant; but who approves of the good of every nation; yet never suffers sin to go unpunished: a God who deals out with an impartial hand, to him who worketh righteousness, or him who doeth wrong, the fruits of his

own labour, according to his own merit or demerit, without respect to persons.

By order of the Association,

ABNER KNEELAND.

FOR THE GOSPEL HERALD.

Mr. Editor—The subject of the "*Lord's Supper*," I have of late often heard discussed; but as yet I have not been satisfied concerning it. The generality of preachers with whom I am acquainted contend, that the command of our Lord, "This do, in remembrance of me;" is as much binding on christians at the present day, as it was when spoken by Christ to his disciples. Being desirous to have a correct understanding of the subject, I therefore send for your consideration the passage (Luke xxii, 19.) containing the command of our Lord, and request your remarks thereon. C. P.

Southold, October 15, 1825.

REMARKS ON LUKE XXII. 19.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me."

It is worthy of observation that we nowhere read in the Scriptures of "*The Sacrament of the Lord's Supper*." It was left to more modern times to frame this title, and impose on the mind of man a formula and phrase unknown to primitive Christians. The reader by examining the connexion, (Luke xxii. 7—13,) will be convinced that Christ and his disciples, who were Jews, were convened for the observance of a Jewish rite; namely, to "eat the *Passover*." By turning to Exodus xii. 1—23, the reader will find the account of the institution of the *Passover*. It was typical of Christ, and his coming in his kingdom, at the destruction of Jerusalem, and the introduction of the Gospel in the room and stead of the Mosaic economy. When the *Passover* was instituted, the Jews fled from Egypt. When it was fulfilled and abolished by the coming of Christ, at the destruction of Jerusalem, the disciples or believers in Christ, fled from Jerusalem. We challenge contradiction when we assert, that not so much as *one* of all the rites and ceremonies of the Mosaic economy survived the end of that economy; and that not one of all those rites and ceremonies was ever binding on any Gentile convert to Christianity, after the dispersion of the Jews, and the abolition of their religion. We also assert, and challenge contradiction, that Jesus Christ nor his disciples or apostles never instituted, nor ordained, any *Sacrament* called "*The sacrament of the Lord's supper*." They met expressly to "*eat the Passover*;" and only observed a ceremony common among the Jews for many centuries. The term *Sacrament* was borrowed from the *heathen*, and added to answer a purpose not sanctioned by Christ nor his apostles. It signifies an *oath*!

The phrase, "*Lord's Supper*," is scriptural; and was sufficient for Christ's disciples and apostles. They used no *heathen* phrases to signify their ordinances. Christ, when met with his disciples to "*eat the Passover*," said, before breaking the bread,

"With desire I have desired to eat this *passover* with you before I suffer." And on breaking the bread, and giving it to his disciples, he said, "This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you." (Luke xxii. 15, 19, 20.) When the Jews eat the *Passover*, they did it in obedience to the command, and in remembrance of the deliverance of their fathers from Egyptian bondage. They were ignorant of its being a type of the Messiah, &c. But Christ's disciples were informed of the intention of the rite, and afterwards, until the Lord's death was shown by his coming, they eat bread, &c. in remembrance of Christ; waiting to see the triumphant accomplishment of his prophecies relative to the destruction of Jerusalem, &c. which he assured them should happen during that generation. (See Matt. xxiv. 29—34.)

After the crucifixion, and ascension of our Lord, both Jewish and Gentile converts eat their bread, and drank their wine, in remembrance of Christ. The time had not yet come, when this should be no longer necessary. Then there existed no paramount evidence to prove the truth of Christ's declaration, that he was the Christ:—and to show the triumphant and glorious consequences which should result from his death. The Jews still worshipped in their city, and sacrificed on their altars. Their priests appeared regularly in the discharge of duties ordained by the God of heaven. The Temple proudly towered and lifted its turrets on high, and the lofty spires all combined to exalt the Jewish priesthood, and to frown into insignificance, the humble followers of the crucified Jesus. Under these circumstances the believers in Christ associated, and like the twelve, did eat bread, and drink wine, in remembrance of their crucified and despised Master.

Paul, in his First Epistle to the Corinthians, xi. 20—34, reproves the Gentile converts for their excess and irregularity. After reproving them, and reciting the words of Christ, he added, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The coming of the Lord Jesus, agreeably to his declarations, (Matt. x. 23; xvi. 27, 28; xxiv. 29—34; Luke xxi. 20—33.) showed triumphantly the consequences of his death, and for ever rendered unnecessary the ceremonies which had their origin in the institution of the Jewish *Passover*. To prove that Christ *has* come, we refer the reader to the *positive* declarations of Christ relative to his coming, recorded in the above-named passages. The evidence there found can be disproved by no argument, nor set aside by any sophistry. No event, circumstance, nor doctrine, contained in the Scriptures, is, or can be, more unequivocally related than the subject in question. Christ *has* come. The ceremony observed before his coming, is no longer necessary, but is now an empty rite. How can Christians pretend to show the Lord's death until he shall come, posterior to his coming? Is eating a

mouthful of bread, and drinking a few drops of wine, *now* necessary to show the Lord's death, when the Lord himself has shown, in triumph, the truth of all his prophecies;—maintained his cause against his enemies, and prostrated all opposition in the dust? As well might men attempt to show the splendour of the noon-day sun, by the exhibition of a taper; or the fury of the whirlwind, by breathing from their nostrils, as to attempt in the presence of the cloud of witnesses exhibited by Christ, the production of a necessary evidence, of the glorious consequences resulting from this transcendent event. Christ *has* come. His enemies who enjoyed a temporary triumph, are humbled in the dust. Sixty generations have passed away, since the risen Lord vindicated the truth of his mission in the presence of the trembling earth, and astonished heavens!

We are aware that to contend with long established prejudices, is to expose one's self to obloquy and censure. But the truth is too valuable to be buried, for no other reason, only because there are many who prefer error. Men are men in every age; and men have been, and are now more disposed to attend to the pot-herbs, than to be just and merciful. It has been often asserted, that the "Sacrament of the Lord's Supper," (as the Passover is called,) is one of the *greatest* evidences of the truth of the Christian religion. We never were brought to give evidence to the truth of the Christian religion in any shape, nor in the least possible manner, by seeing men and women eat bread, and drink wine. Christ never told his disciples to eat bread and drink wine, that they *might* remember him. That man whose memory of his Saviour can only be freshened, or excited, by meeting his fellows, and *eating and drinking*, must be a stupid Christian!

We do more than merely to consider this ordinance, as it is called, an unnecessary and obsolete one. We have reasons for considering it prejudicial to the world of mankind. The causes of its first observance, have long ceased to operate. There is in the heart of man a disposition to value religious ceremonies, and to set them down to the credit of the observer, to the neglect or rejection of important duties. No honest man, acquainted with human nature, will deny the truth of this proposition. We instance the ceremony of eating bread, and drinking wine in Churches, as that one of all others most fruitful in cheating the mind into a belief that the *most* important duty is performed, and the event will be a matter of recurrence to the exclusion of real obligations, and imperious duties. This ceremony is also the *holy hobby horse* of fanatics and bigots. It is made the food of prejudice, and the fuel to feed the hellish fires of religious malice and hatred. This is no chimera of a distempered brain. It is *history*.

How will the pretensions of the religious world appear, even if we were to admit the obligation to be imperious at the present day? Is this the *only* command of Christ? No! There are other commands enforced with more solemnity, which have never been questioned. And these commands have

been explained in such a manner, as to convince the honest, inquiring mind, that all deserving the name of religion is included in them. How many furious sticklers for the ceremony of eating bread, and drinking wine in Churches, will shut their ears, and harden their hearts, against the cries and supplications of the poor and needy! This empty ceremony of eating and drinking, at stated periods, is *cheap*, and obtains for the eater the applause of men. To feed the hungry, clothe the naked, and administer to the wants of the necessitous, will *cost money*, and only please the God of heaven!

We'll throw your sophistry to the winds, ye sticklers for shadows, who can hear, unmoved, the cries of the distressed. Would you be religious, obey the precepts of Christ, which are as eternal in their duration as the Throne of Heaven. There are duties which were never predicated on types and shadows, and which no contingents nor circumstances can alter or abrogate. Would you be religious, there are examples of your Lord and Master, to feed others, (not yourself,) and, like Job of old, to *seek* for opportunities to bind up the broken hearted, and help him that has no helper. The *greatest* evidence of the existence of the religion of Christ in the world at any period, which will corroborate the truths of his mission, is the kindness, justice, and mercy, of those who profess to be his followers. Eating bread, and drinking wine, with all the concomitants of long faces, and heads hanging like bulrushes, will never perform one religious duty, nor relieve one want of the sons and daughters of affliction.

Now for the objection, let it come; we are ready to meet it.

How many sincere and humble followers of Christ, have felt it a privilege to receive, in sweet communion, the elements of his body and blood, without neglecting therefor any Christian duty! You, now, are striving to deprive them of this source of pious pleasure and edification. We plead *not* guilty, to the charge. Read the text again. See if you have not mistaken the meaning of your Saviour. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." (1 Cor. xi. 26.) How *often* do you eat bread, and drink of the cup? Take, then, a word of advice. Instead of remembering your Lord and Master at distant periods, in *public*, remember him as *often* as you *eat and drink*; and whether you eat or drink, or whatsoever you do, *do all for the glory of God*.

Mr. JONATHAN BELCHER will in future collect the subscriptions to the GOSPEL HERALD in this city. Subscribers, therefore, are requested to make payment to him.

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VOL. VI.

NEW-YORK, SATURDAY, DECEMBER 3, 1825.

NO. 15.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 107.)

LETTER VI.

Dear Sir—In investigating the Scripture doctrine of election, we are now come to that point which will render a more particular statement of its connexion with the doctrine of the universal restoration necessary.

The only wise God can never act without design; without having an end in view perfectly consistent with infinite wisdom. All the designs of God must originate in love, for God is love, consequently, must have the happiness of his creatures for their object. All the divine designs, manifestations, and operations, must be comprehended in one connected, harmonious, all-perfect system: seeing they originated in and proceed from him who is of one mind, who comprehends all at one view, with whom there is no variableness, neither shadow of turning. He who is Almighty can never be at a loss for means to carry his designs into effect. He who hath declared, "My counsel shall stand, I will do all my pleasure," cannot, consistently with his own honour and immutability, suffer any part of his designs to be eternally defeated: nor without suffering an amazing breach endlessly to remain in the vast arrangement of creatures, formed by infinite wisdom, power, and goodness, to constitute one perfect whole. That the carrying of all Jehovah's designs into effect, so as to unite in one, and produce perfect harmony and felicity among the whole system of creatures, is the end for which he hath chosen his holy one, the Lord Jesus Christ, I shall attempt to show in this Letter.

The election of Abram, Isaac, Jacob, and their descendants, is connected with the election, and introductory to the appearance of Jesus Christ, who is Jehovah's elect, in whom his soul delighteth, one chosen out of the people, Isa. xlii. 1. Psalm lxxxix. 19. The election of individuals, who live under the gospel dispensation, is in and by Christ, Ephes. i. 4, 5, consequently, he is to be considered as the primary and grand object of election, in whom all the divine dispensations are connected together, by whom they were constituted, Heb. i. 2. He is the seed of Abram, to whom the promises were made, Gal. iii. 16. All the blessings bestowed under the law were an introduction to, and shadows of, the blessings, which are come by Jesus Christ, John i. 17. Gal. iii. 24. Heb. x. 1. Consequently, if we can prove that the election of Christ, and all that Jehovah hath done for, and will do by him hath for

its object the happiness of mankind universally, it must follow, that those who are chosen in him, are elected in subservience to the same object; for it cannot well be supposed that he was chosen for one purpose, and his disciples for another; therefore, we have now before us the point upon which the decision of the question (Is the doctrine of election connected with the final restoration of all mankind?) may be said to depend.

When God called Abram, he certainly acted with design, and had an end in view, to which his calling of, and engaging to bless him and his seed was subservient; his design was, according to his own positive declaration, to make him and his seed a blessing to others, by all the blessings he would bestow upon them: the end which all his peculiar dispensations should subserve, was the blessing all families of the earth. Considering these things as ultimately referring to what God would do for mankind in, and by Christ, the seed of Abram, to whom the promises were made, I proceed to show, more fully than I did when noticing the promise to Abram in a former Letter, that,

1. *By all the families of the earth, must be meant the whole human race.*

The earth is the common origin and dwelling of the human race, Acts xvii. 16. There cannot have been a descendant of Adam who did not belong to some nation, family, or kindred of the earth: consequently, when all nations, families, kindreds of the earth, are mentioned, without the language being restricted to any particular generation, the words being alike applicable to all generations of men, from the beginning to the end of the world, I see not how less than the whole human race can be intended. There may be solitary individuals who belong to no nation, but they must be a part of some family or kindred; yea, the phrase "all nations," as used Matt. xxv. 32, is admitted by our opponents to mean the whole human race.

If the love of God was not universal, it might be doubted whether he could ever have promised to bless the whole race of man; but his love to the world is declared to be the cause of his giving his Son, John iii. 16. Christ's dying for sinners, is stated as the highest commendation of the love of God, Rom. v. 8; and we are assured that he tasted death for every man, Heb. ii. 9; we may infer, that as his love to all mankind was so great as to induce him to give his only Son to die for them, he could design nothing short of blessing them all in him; and as his love is unchangeable, it follows, that he never can give up that design, which naturally results from his love, until it be completely carried into effect.

"The Father sent the Son to be the Saviour of the world," 1 John iv. 14. "Christ came to save the world," John xii. 47. It is clear from these passages, that Christ was intended to be a universal blessing, and that if ever the end for which he was sent be answered, he must become such. How can this be denied? How can any man admit the truth of the above passages, and yet assert, that God did not intend to bless the whole world in his Elect, in whom his soul delighteth? If it be admitted that God sent his Son to be a blessing to all mankind, and at the same time maintained that all men never will be blessed in him, will it not follow, that the end for which the Father sent him will be defeated, and Christ eternally fail of accomplishing the purpose for which he was sent? Are not these far greater difficulties, than any that can be supposed to attend the admitting that Jehovah promised to bless the world in the seed of Abram?

"Christ is exalted to be a Prince and a Saviour," Acts v. 31. "God hath highly exalted him, and given him a name which is above every name: that at the name *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9, 10, 11. It is not at his name as Judge, but as Saviour, that every knee is here said to bow: not to him as Judge that every tongue is here said to confess, but every tongue is to confess his Lordship as anointed Saviour. This confession is to be to the glory of God the Father; but can he be glorified by his creatures, any further than his gracious designs respecting them are carried into effect? Christ is said to be thus glorified, in consequence of his obedience to death, by which a way is opened for the recovery of a guilty world from sin and its effects; hence, it seems more natural to suppose, that this confession will result from his becoming a real blessing to every creature, than that it will issue in the endless misery of millions who make it.

2. *The blessing which Jehovah promised to bestow upon all families of the earth, in Christ the seed of Abram, extends to their complete restoration from sin and its effects.*

Peter, after quoting the promise we are considering, in his address to the Jews, adds, "Unto you first, God hath raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities," Acts iii. 25, 26. It follows, that those who are not turned from their iniquities, are not blessed in the sense of the promise, as Peter understood it; but he extends the blessing spoken of in the promise to all the kindreds of the earth: therefore, all the kindreds of the earth must be turned from their iniquities, before the promise can be completely fulfilled. According to Paul's explanation of the subject, none are blessed with faithful Abraham, but they which be of faith; yet he speaks of the promise as extending to all nations, and of the blessing of Abram coming upon the Gentiles; he does not say upon individuals among them merely, but speaks of the Gentiles collective-

ly, Gal. iii. 8, 9, 13, 14. Does it not follow, that sooner or later the blessing must become universal unless the end for which Christ suffered never be fully answered, and the promise of God never completely accomplished? Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:—that they might trust in him,—that all people might praise the Lord, Rom. xv. 8, 9, 11, 12.

"Behold the Lamb of God, which taketh away the sin of the world," John i. 29. "He appeared to put away sin by the sacrifice of himself," Heb. ix. 26. "For this purpose, the Son of God was manifested, that he might destroy the works of the devil," 1 John iii. 8. The word *sin*, in these passages is used collectively, to express the whole mass of human transgressions: If the whole mass of sin be taken away, can any part of it eternally remain? If sin eternally remain, can it ever be said that Christ hath put it away? Can sin remain after it is put away? If sin be put away, will not all suffering, which is the effect of sin, entirely cease? And if all suffering cease, will not all creatures be happy? Does it involve greater difficulties, to suppose sin and suffering shall have a complete end, and all creatures be made happy, than to suppose that Christ will never accomplish that for which he appeared, and that the works of the devil will eternally remain, though the Son of God was manifested to destroy them?

Jehovah saith, "My counsel shall stand, and I will do all my pleasure," Isaiah xlv. 10. Of Christ it is said, "The pleasure of the Lord shall prosper in his hands," chap. liii. 10. The Apostle declares that the good pleasure which the Father hath purposed in himself, is no less than the gathering together, or reheading of all things in one, in Christ, Eph. i. 9, 10. But if enmity is to be eternal, how are all things to be gathered together, and made harmonious parts of one stupendous whole, under Christ, the head of the new creation? If mankind be as widely separated from each other to all eternity, as the most perfect holiness and the deepest pollution are, as the highest bliss and the lowest misery can be, their being gathered together in one must be deemed an impossibility. If they be eternally scattered, and separated from each other, it is evident they cannot be reheaded, as one complete system of beings, perfectly organized, under the ministration of Christ. While any thing remains separated, all things are not gathered together. If all things be not gathered together, how can the counsel of God be said to stand, the good pleasure which he purposed in himself to be done, and his pleasure be said to prosper in the hands of Christ? Let no man talk of the obstacles which stand in the way, to prevent this purpose of Jehovah from being carried into effect, for what obstacles can be too great for infinite perfection to remove? and what he purposed in himself, he must necessarily purpose in infinite perfection. What can there be so fascinating in the doctrine of endless punishment that Christians who profess to love all mankind should be determined to maintain it, in op-

position to the most important principles, the immutability of *Jehovah's* counsel, the perfection of the ministration of Christ, and the plain language of Scripture? Tradition, what hast thou done! How hast thou concealed the sun-beams of divine revelation in mists and darkness! Ye inventors of creeds and systems, how have ye fettered the human understanding, and obstructed by your dogmas the road to knowledge! Prejudice, thou spider of the mind, how hast thou spread thy cobwebs over all the faculties of man! But soon shall the sun of truth dispel the clouds and mists of tradition; human creeds, systems, and dogmas, shall follow their makers to the dust; and the cobweb fortification of prejudice shall fall, to rise no more. We are waiting for thy salvation, O Lord.

3. *The Son of God, his Elect, in whom his soul delighteth, is able to restore to happiness the whole human race.*

The grace which is come by Jesus Christ, is sufficient for the restoration and happiness of all mankind. The grace which came by him is called unsearchable riches; how abundant, then, must that grace be! It is said to fill him in whom it hath pleased the Father all fulness should dwell, Eph. iii. 8. John i. 14. Col. i. 19. Surely, then, that grace must be as extensive as sin and its effects. It is said, "The law entered that the offence might abound." It is the law that makes sin appear what it is in all its aboundings, and that sets forth all its penalties. The law describes the utmost limits of sin, and its effects: yet it is added, "Where sin abounded, grace did much more abound," Rom. v. 20. If sin should abound over millions of creatures to all eternity, and the grace of God never reach them, if the law should ever describe a sin, or inflict a penalty, which grace cannot recover from, if the grace of God extend but to a part, and sin abound over the whole, if grace abound only in this life, and sin abound to all eternity, if grace never counteract all the mischief done by sin in the creation, how can grace be said to abound even equally with sin? Yet the Apostle speaks of its abounding much more. Let us not dishonour the grace of God, by supposing that after having begun its reign for the express purpose of demolishing the empire of sin and death, and establishing its own unrivalled dominion, it will suffer sin to reign, and death to maintain its empire to all eternity.

The provision made in Christ, and through his death, is sufficient for the recovery of the whole human race. He died for the redemption of the transgressions that were under the first testament, Heb. ix. 15. The righteousness of God is declared for the remission of sins that were past, Rom. iii. 25. He gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. He is the propitiation for the sins of the whole world, 1 John. ii. 2. Will any one assert, that there is more malignity in the whole accumulated mass of sin, than there is healing virtue and efficacy in the grace which is come by Christ? That sin has been more prolific of misery, than he and his death will ever be of

blessing? If the healing virtue of the remedy provided in Christ be capable of producing effects equal in extent to the effects of sin, it follows, that it is capable of effecting an universal recovery.

The priesthood of Christ is sufficiently permanent to enable him to carry into effect all the ends of his mission and death, for he was made an high priest after the power of an endless life, abideth a priest continually, is consecrated for evermore, Heb. v. 6. chap. vii. 3, 16, 28. His priesthood and the salvation of men are inseparably connected: therefore, so long as his priesthood continues, the recovery of man will be carried on.

The authority of Christ is sufficiently extensive and durable to give him full opportunity to bless the whole race of man. He is mediator between God and men, 1 Tim. ii. 5. The word men is used collectively for the whole race. The Father hath given him power over all flesh, John xvii. 2. All the acts done by him, until the kingdom be delivered up to the Father, are mediatorial acts, for till then he must reign as mediator: even until all things be subdued unto him.

"It hath pleased the Father that in him should all fulness dwell;—by him to reconcile all things unto himself," Col. i. 19; 20. If enmity be kept alive to all eternity, all things can never be reconciled to God. But what is there that God cannot enable Christ to effect? Shall not *Jehovah* effect that purpose for which it hath pleased him that all fulness should dwell in Christ? It is no where said, "Some things shall remain in endless opposition to God;" or, that "multitudes of creatures shall be annihilated, because the Lord cannot bring them into subjection;" but it is positively asserted, that "He is able to subdue all things to himself," Phil. iii. 21.

4. *Christ will not deliver up the commission which the Father hath chosen him to execute, until he hath carried into effect the promise which God made to the fathers, that in their seed all the families of the earth should be blessed.*

If all the promises of God be in Christ *yea*, and in him *amen*, 2 Cor. i. 20, it follows, that they must all be carried into effect, before his administration terminates; for should one divine promise be negated, should its truth fail to be completely realized, that promise would be neither *yea*, nor *amen*: therefore, if any part of all the families of the earth fail to be ultimately blessed in *Jehovah's* chosen one, how will the promise to Abram be *yea*, and *amen*, in Christ Jesus?

"He shall see of the travail of his soul and shall be satisfied," Isa. liii. 11. But did not his soul travail for all mankind? did he not suffer with a view to the removal of the sins of all? how, then, can he see of the travail of his soul, unless all for whom he travailed, be finally recovered? Can he be satisfied with the eternal loss of millions for whom he died?

He must reign until all enemies be put under his feet, until all things be subdued into him, 1 Cor. xv. 25, 28. Then, and not before, will he deliver up his commission, that God may be all in all. Was

he to deliver it up before he had thus gloriously executed it, God would not be all in all when he had delivered it up; for where sin and its effects have any existence, God is not all, and while sin and its effects be any thing, in any part of the creation, God cannot be all in all.

Can there be any of the human race who are neither in heaven, nor on earth, nor under the earth, nor in the sea? For John, in vision, heard "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory, and power be to Him that sitteth upon the throne, and the Lamb for ever and ever," Rev. v. 13. But surely they cannot all unite in this song until they be all blessed in the seed of Abram.

After the last judgment and the punishment of the wicked, it is said the tabernacle of God will be with men, that "they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," Rev. xxi. 3, 4. The men spoken of are supposed not to have had the Lord for their God before, but to have continued in a state of suffering and pain until the Lord shall then come to put an end to it. Who can these men be who will remain in a state of death, crying, &c. and not have the Lord for their God, after the general resurrection, and the last judgment, until God visits them to put an end to their sufferings? Surely, neither the saints, nor those who died in infancy. Who can they be, but those said to be cast into the lake of fire?

On the whole, it appears that Christ Jesus, who is the *Elect* of Jehovah, is chosen to make the whole creation happy.

This Letter has swelled to an immoderate length, I trust the importance of the subject will be admitted as an apology for the room it will occupy in the Miscellany, and hope I shall be able to bring my future communications on Election into a much narrower compass.

I remain,

DEAR SIR,

In Christian affection, sincerely yours.

(To be continued.)

FOR THE GOSPEL HERALD.

To Parson Simeon Snow.

Sir—It is with painful sensations of mind, that I behold the darkness that covers the earth and the gross darkness the people, O, my God! how long shall it be until the time when men of learning shall cease to encourage the wicked in their sins?

I acknowledge, Sir, the receipt of a Tract from your hand directed to me. In this Tract the authors first endeavour to prove "The *certainty* of the future punishment of the wicked;" and then the *uncertainty*, by telling them that there is a way of escape. There is a way of escape from what? The most popular doctrine and divines say, there is a way of escape from the punishment which is cer-

tainly to be inflicted on all the workers of iniquity. Thus the thief is encouraged to steal; the swearer to take his Maker's name in vain; and the liar to tell lies; and, finally, all manner of sins are boldly committed in the presence of our Father who is in heaven, with the expectation, and encouragement, that there is a way of escape from the punishment that our limitarian brethren say will certainly be inflicted on all that are guilty before God. In Tract No. 135, page 6, they say that "God will *certainly* bring to pass all that he hath threatened against the workers of iniquity;" and on page 7, "The wrath of God is revealed from heaven against all unrighteousness; every mouth is stopped, and all the world become guilty before God; but there is yet, through the tender mercy of God, a way of escape," &c. And, again, "But, reader, be informed, that the gospel reveals a way of escape from the wrath to come."

1. These authors, and all of like faith, would have us believe that God has threatened all the workers of iniquity with *endless* punishment in a future world.

2. That *all* the world are guilty before God.

3. That God will *certainly* inflict the endless punishment which he has threatened, "for God is not man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

4. And lastly, they would have us believe, that there is a way of escape from that punishment, which God has said he will *certainly* inflict. If the future punishment of the wicked is *certain*, why do you tell them that they shall *not* surely die? I really wish that Christians of every sect, would choose one side or the other, and no longer preach the certainty, and then the uncertainty, of the punishment of the wicked; that they would either choose the doctrine, "Ye shall *surely* die," or the doctrine Ye shall *not* surely die. If the punishment of the wicked is certain, why should they be deceived with the idea that there is a way of escape?

Sir, please to inform me, how that which is *certain*, can be *uncertain* at the same time? Or, in other words, how can the wicked escape their unavoidable doom? If the death that God said is sure, is not sure, then the serpent told the truth, and there is a way of escape. And if Jesus Christ came to save lost men from the death that God said is sure, then he came to establish the declaration, "Ye shall *not* surely die." St. Paul says, "The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;" &c. Heb. ii. 2. And again, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. xii. 25. How different this, from the doctrine which flatters the sinner with the pleasing idea, that there is a way of escape!

Be assured Sir, that "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii. 25.

If it should be asked, why Jesus Christ came into our world; I answer, "To save his people from their sins;" or, in other words, to pardon their sins after they have received of the Lord's hand for every transgression of his holy Law. "The Lord, the Lord God is merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that he will by no means clear the guilty;" Ex. xxxiv. 6, 7.

Again, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins;" Isa. xl. 1, 2.

The above doctrine perfectly corresponds with the declarations of the prophet Nahum, and St. Paul. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." Nahum i. 3. "Every transgression and disobedience received a just recompense of reward." Heb. ii. 2. If they escaped not much more shall not we escape, if we turn away from him that speaketh from heaven. Thus, you see, God punishes the murderer, the thief, the liar, and blasphemers, &c. and then pardons them through Jesus Christ our Lord. After a sinner has received a just recompense of reward for all his sins, he then needs a Saviour to sanctify and save him from a guilty conscience. Or if a sinner should receive a gospel pardon previous to his suffering the penalty of God's law, it would by no means exonerate him from the gallows; nor any other transgressor from a just punishment for every sin. Solomon says, "A false witness shall not be unpunished; and he that speaketh lies shall not escape." Prov. xix. 5. But ye say unto such wicked creatures, "There is a way of escape."

Sir, please to show me, the chapter and verse in the Holy Bible, in which it is written, "There is a way of escape from the wrath to come," or from a just punishment for sin. Do the scriptures any where say that there is a way of escape from tribulation, and anguish of soul for sin? If it does, why did St. Paul say, "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: but glory, honour, and peace to every man that worketh good; to the Jew first and also to the Gentile: for there is no respect of persons with God."

The object of this letter is not to revile, censure, nor to dispute; but, in friendship and affection, to entreat you and your brethren of like faith, to reflect and consider the awful consequences to yourselves, and especially to murderers, thieves, and liars, who never would commit such crimes if it was not for the faith they have in your doctrine, "There is a way of escape." O, that you could but anticipate the time, and how you must feel on that day when you shall be called to give an account why you advocated a way of escape, when the word of God says there is none!

Your most obliged friend and humble servant,
STEPHEN MILES.

Augusta, Oneida Co. (N. Y.) Oct. 11, 1825.

FOR THE GOSPEL HERALD.

Mr. Editor—The Parson Mr. Patten, being informed that my wife had embraced the doctrine of Universal Salvation, visited her on Saturday the 5th inst. for the professed purpose of convincing her of the danger of such doctrine; when the following dialogue took place between them; which, from a sense of duty; I request you to publish in your paper, with your remarks on the manner in which he treated the different passages of scripture quoted by her in support of her belief. I thank God he was not able to deprive her of unbounded confidence in her Heavenly Father; and fill her soul with awful, distressing apprehensions of his vindictive wrath. If he had, the object of his visit would have been accomplished. Yours, JOHN DOUGLASS.

New-York, Nov. 8, 1825.

Mr. Patten. I am told you are inclined to believe in the doctrine of Universal Salvation.

Mrs. Douglas. Yes Sir.

Mr. P. I can prove by the scriptures the doctrine of Universal Salvation is false. "If ye die in your sins, where I am ye cannot come."

Mrs. D. That was said to his disciples; and he told them also that they should die in their sins. Do you believe they never went to their master?

Mr. P. The scriptures represent some as having been consigned to a lake of fire and brimstone, from which there is no redemption.

Mrs. D. Does not that account allude to a place in the valley of the son of Hinnom, where sacrifices were offered to Moloch?

Mr. P. You mean Tophet; no, it does not. It means a place prepared for the ungodly in a mode of being posterior to the present, and as nothing is so terrible as the idea of being destroyed by fire, that mode of expression is used in scripture to represent the horrors of an endless hell.

Mrs. D. The scriptures say, "Our God is a consuming fire."

Mr. P. Yes, he is to his enemies.

Mrs. D. Has God commanded us to love our enemies?

Mr. P. Yes.

Mrs. D. Does God love his enemies?

Mr. P. Yes.

Mrs. D. If God loves his enemies will he injure them?

Mr. P. God's love will not predominate over his justice. If the governor of one of our states should pardon all transgressors of the laws of his state, would he not act unjustly?

Mrs. D. If the governor possessed power to reclaim all offenders, would he not do it in preference to placing them in a situation where they never could be reclaimed? Is not the proper object of the infliction of all punishment, the reclaiming of offenders? Is not the object of the infliction of punishment by the Almighty upon his offending creatures, that they may thereby be reclaimed?

Mr. P. No.

Mrs. D. The scriptures say, "with his stripes we are healed."

Mr. P. Man by inflicting the just punishment of death upon his fellow for the crime of murder, does all in his power to send the offender to an endless Hell. If the governor should pardon all offenders against the laws of his state, and reclaim them, it would be a bad example. Those witnessing such conduct, would say, We will transgress, that we may be reclaimed! I discover you are prepared to meet whatever I can say; there is no use in talking with you, the more I do the greater will be your damnation. There is a place of *endless misery* for unbelievers; I do not think it is proper to argue on such subjects.

Mrs. D. Is this argument? It is not to be expected I should be able to hold a controversy with you, the business of whose life it ought to be to read and study the scriptures. I am prepared by reading the scriptures, and exercising my reason before I became a Universalist. *What are we to believe, in order to escape your endless hell?*

Mr. P. Believe the scriptures literally, just as they read.

Mrs. D. The scriptures speak of a time when the Devil shall be destroyed. Who or what will then be the tormentor of those in your endless hell?

Mr. P. The scriptures say no such thing.

Mrs. D. Hebrews ii. 14, declares this.

Mr. P. No, It does not; I will tell you what it means. Christ by his death, destroyed the power the Devil then had over the dead; which was to keep all mankind in the grave, in hell; and if Christ had not died and rose from the dead, there never could be a resurrection; all mankind would have been endlessly miserable; but as he has, there will be a resurrection of all; some to endless happiness, and the remainder to endless misery.

Mrs. D. God is not partial. Does not your system represent God as partial, "all having sinned and come short of his glory?"

Mr. P. "Even so Father, for so it seemeth good in thy sight." I did not come here to hold a controversy with you.

Mrs. D. I have not had, nor have I now any particular desire to converse with you on this subject; but am perfectly willing to hear what you have to say. If I am wrong, I pray God you may be able to put me right. There are some passages of scripture I wish you to read, and explain; such as the promises made to Abram, Isaac, and Jacob, of the restitution of all things, &c.

Mr. P. All these promises point to times of millennial glory here on earth, when all then living shall know the Lord.

Mrs. D. Shall none that lived and died previous to the commencement of the millennium, or that may live and die afterwards, have a part in these promises?

Mr. P. No, they have nothing to do with them.

Mrs. D. What part of scripture can you produce to justify such an assertion?

Mr. P. Many, but I have not time now, I am engaged to visit a sick friend, I will call again to see you.

Note—We have not room at present in our columns to comment at length on the above. We will therefore, confine ourselves to the remark, that it is not very strange that Presbyterian parsons should deny the Scripture assertion relative to the destruction of the Devil, as he is their corner stone. When the Devil goes, their delightful Hell goes with him. And when Hell and the Devil are destroyed, they will lose their consequence, and no longer have the power to make dupes of their fellows. Ed.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir—Permit me through the channel of your paper, the Gospel Herald, to submit the following proposition:

MR. EDWARD MITCHELL,

Dear Sir—Indulge me in the liberty (after you have read the three following verses of sacred writ, or the whole chapter if you please,) of requesting from you an answer to one simple question—

2 Samuel xiv. 13. And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person, yet doth he devise means, that his banished be not expelled from him.

15. Now therefore, that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

Now, Dear Sir, the question to which I am solicitous to have your answer is this, Do you, or do you not believe, that the directions given through Moses and the prophets to the children of Israel for their outward and temporal walk under the covenant of law, was a true and perfect pattern of the inward and spiritual walk of a Christian, under the covenant of grace?

With respectful consideration,

permit me, Dear Sir,

to subscribe myself Yours,

A REED SHAKEN WITH THE WIND

New-York, 27th Sept. 1825.

CHINESE HELL.

Among the Chinese, the anticipations of death are distressing. Their imagination has invented no fewer than TEN HELLS: one consists of hills stuck full of knives; another of an iron boiler filled with scalding water; a third, is a hell of ice; in another, the punishment is pulling out the tongues of those who tell lies; in another, the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear them praying—one, "May I not fall into the hell of swords!" and others, into this or that place of torment. I bring this forward to show that they are crying out, "What shall I do to be saved?" and since Christians know the right way of salvation, and the Most High God hath

given to us the knowledge of the way of salvation by Christ Jesus, whatever infidels and the enemies of Christ may say, I ask any one who professes the least regard to Christ whether he can refuse to say, "Exert yourselves to the utmost to carry the Gospel to every human creature."—*Dr. Morrison, at the Wesleyan Anniversary.*

REMARKS.

It appears that our sympathizing clergymen want to comfort the poor Chinese, and save them, by giving them in exchange for their Hell of *knives, ice, swords, hot water*, etc. their Hell of *fire and brimstone*! We doubt whether the deluded Chinese can be persuaded to consent to the exchange, unless considerable *boot* shall be offered to close the bargain.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—Having become an attentive reader of the First, Fifth, and Sixth Volumes of the Gospel Herald, and finding it worthy the notice of every candid person of every denomination, especially because its pages are open to the world; I therefore take the liberty of sending you the following excommunication of James Clinton Baxter, and Marcus Baxter, members of the Second Baptist Church in Philipstown, for believing in the restitution of all things, spoken by the mouth of all God's holy prophets since the world began.

At a Conference meeting held at the house of the above-named Marcus Baxter on Thursday the 14th day of October, 1825, for the settling the matter, the covenant of the Church and articles of faith were read; the ninth article of which relating to the punishment of the wicked and that *eternally*, was objected to as not scriptural. The Clerk attempted to prove it by several passages of scripture, but finding himself unable, he and the Church declined answering any question.

After reading a piece that J. C. Baxter had written for the occasion, Elder William Knapp being Moderator, arose and addressed the congregation as follows: The meaning, end and aim of preaching Universal doctrine, is, to lead men and women into all manner of wickedness; and any man who would believe such a doctrine would steal, and rob a man's pockets along the road; and finally concluded his hypocritical address, by declaring, if he believed God to be such a being as to save *all* men, he would, for one, steal, rob, plunder, cheat, get drunk, or any thing his mind led him to, to get money. After which the question was put to the members, Do you believe in *Eternal Punishment*? Yes, was the answer of all but one female member, who requested to withdraw the hand of fellowship, which request was refused; but gave her the privilege of a committee from the sister Churches, and if they could not substantiate the 9th Article then they would give her the privilege of withdrawing from the Church. The Clerk gave it as his belief that *eternal* punishment was the main pillar and the chief corner stone of the Baptist Church, to which many of the members agreed.

After denouncing the parties in question as here-

tics, the Church was dismissed after the following declaration: An accusation being brought against two of the members of the Second Baptist Church in Philipstown, viz. Marcus Baxter, and James C. Baxter, for believing in Universalism, having taken sufficient labour and cannot reclaim them, we therefore, withdraw the hand of fellowship from them.

Yours, &c. A FRIEND TO TRUTH.

Note—The Clerk after sermon, and meeting being dismissed, read a chapter, and converted the name of Baxter into Achan, and condemned Mr. Baxter and all his family to be stoned in the valley of Achor.

Query, the Clerk being a son-in-law to Mr. Baxter, must he not repeal the sentence, or be stoned with him?

THE BISHOP'S ADDRESS.

Bishop Hobart, on his return from his European tour, delivered an Address to 80 or 90 clergymen, and about the same number of lay delegates. From this Address we extract the following: the Bishop speaking of the many things that *delighted* him, said, "Above all it delights him, that with zeal for all those *externals* of our Church which God has made the *safeguards* of her spiritual principles, those great principles which *constitute the Gospel*, which that Church professes in its greatest purity, the power of God unto salvation, are the animating guides of the public instructions of the clergy, and I humbly hope, duly prized by the people to whom they minister."

An honest confession, truly. The *externals* of religion, (as the phrase goes,) are the foundation of clerical *fat livings* and luxury. The Bishop, of course, is most delighted to find the people on his return, full of zeal for the "*externals*." To "keep up the steam," the Bishop praises the *externals*, and boldly declares that the *externals* are the *safeguards* of her (the Church's) spiritual principles; and that these principles, thus guarded, are "those great principles which *constitute the Gospel*." This is not enough—he declares that *God* has made the *externals* of their Church, this safeguard!

Shall we believe the dignified Bishop, surrounded by his 80 or 90 clergymen, and as many lay delegates, bowing obsequiously to his nod, or shall we believe God's servants, who declare that "the Gospel is the power of God unto salvation," and that this Gospel is *good news*? What honest man will, after a moment's deliberation, admit that the *externals* of the fashionable Episcopal Church, are the *safeguards* of the principles which constitute the Gospel; or in other words, the safeguards of the principles which constitute the *power of God*? Is *ЗЕХОВАН* thus guarded? Impious thought! Does this boasting Church "profess the Gospel in its greatest purity?" Is this clerical rodomontade, a specimen of Episcopal purity?

The Bishop farther says, "One thing more—Brethren of the clergy, and especially of the Laity, for engaged as they are, in the business and cares of *this world*, to them the admonition particularly applies, continue to love *your Church*, as maintain-

ing and professing the faith once delivered to the saints; the *ministry*, and *worship* of *Apostolic* and *primitive* times." It is a lamentable reflection—a deplorable truth, that 20 or 90 Laymen could be found, to swallow, (without *choking*) this titled, luxurious Bishop's unwarrantable assertions. All creation cannot furnish a more striking and certain dissimilarity, than is apparent, at first sight, between the titled high-fed Bishops and clergy of the Episcopal Church, and the "ministry and worship of the *Apostolic* and *primitive* times." Paul, thou old veteran in the cause of unvarnished truth, could you raise your voice in such an assembly, how would you frown into insignificance these boasting men!

The Bishop concludes his Address to the Laymen, by saying, "Display your affection, by devoting, as opportunity offers, your talents, your time, and *forget not* also, the *wealth* with which Providence has blessed you, to her extension and prosperity." Alas! for modern christians. The *externals* of the Church—or the Church, that is the parson and his luxury, is the all-important theme.

Reader, did you ever hear of a Church, entitled the *Church of Christ*? Do not mistake the subject. The Episcopal Church of the *Bishop* is one thing, and the Church of *Christ* is another. We tell you, solemnly, if you profess to belong to *Christ's* Church, display your affection for his Church, by giving your *wealth*, your influence, &c. to the support of the *poor* and *needy*. Remember, that the *safeguard* of Christ's Gospel, is Christ, the Mediator, and not the fashionable *externals*—which interested men have fabricated to impose upon their fellows, and squander in luxury the means which would rejoice the heart of the poor, the widow, and the fatherless. Beware then, lest you love the Bishop's Church, and hate Christ's Church;—lest you love the religion which is pure before the Bishop, and despise the religion which is pure and undefiled before God, even the Father.

PUBLIC DISCUSSION.

Subject, Luke xii. 22—32.

The "Society for the Investigation and Establishment of Gospel Truth," will meet on Monday Evening next, December 5th, at half-past Six o'clock, at Tolerton's Academy, 63 Chrystie-street, for Public Discussion.

All denominations are invited to attend.

The Members of the Society are particularly requested to be punctual in attendance on Monday Evening next, as there will be an election of the Officers of the Society, at the conclusion of the Discussion.

IN THE PRESS,

And will shortly be published at this Office, a Pamphlet of 64 pages, entitled "ANCIENT UNIVERSALISM, as taught by Christ and his Apostles; in Reply to a Pamphlet, entitled '*Remarks on the Distinguishing doctrine of Modern Universalism, which teaches that there is no Hell*,' &c. 'By Adam

Empie, A. M. Pastor of St. James's Church, Wilmington,' (N. C.) By Abner Kneeland."

The Universalist Chapel, erecting on the site of the one lately destroyed by fire is nearly completed. Its beauty and convenience surpass the former building, which was superior in those particulars to most of the houses for public worship in the state.

Prov. Gaz.

NOTICE.

It is expected that the new Universalist Meeting-House at Haverhill, (Mass.) will be dedicated to the worship of Almighty God, on Wednesday the 30th ultimo.

TO SUBSCRIBERS.

Subscribers are informed, that Mr. Jonathan Belcher is now employed as the Carrier of the GOSPEL HERALD. Any Subscribers who are neglected by the new Carrier, will confer a favour by sending a memorandum to that effect to this Office.

From the (Boston) Universalist Magazine.

A SKETCH OF CALVINISM.

The Calvinistic points are five;
By driving these the Clergy thrive,
Grow rich by preaching "Reprobation,
Imputed sin, Predestination;
Imputed righteousness" (to such
As still evince they have not much)
"Saints persevere; no fear of falling;
Old Adam's sin; effectual calling;
All men are totally deprav'd!
A chosen few shall yet be sav'd;
Without regard to personal merit;
A heav'n of bliss they shall inherit;
While all the rest are doom'd to hell,
In endless guilt and pain to dwell."
This is a sketch of Calvin's plan,
Come, and believe it, all who can.

Entangled in this Upas tree,
Good fruit, 'tis true, we often see;
But trace the branch, and find the root,
'Tis not a Calvinistic shoot;
Its sap and life come in a line,
From Christ the true and living vine.

TRINITY.

"My father, wise as most of men,
Found out that five and five made ten;
But still he taught his docile son,
That one was three, and three were one" RAY.

Mr. JONATHAN BELCHER will in future collect the subscriptions to the GOSPEL HERALD in this city. Subscribers, therefore, are requested to make payment to him.

TO CORRESPONDENTS.

A Reply to Remarks on the "Lord's Supper," in our last, shall appear in our next Number.

FOR SALE

At this Office, Balfour's Inquiry, Second Edition, in boards, Price \$ 1. Also, Balfour's Reply to Sabie, Price 50 Cents.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSIE-STREET, Payable in Advance.

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, DECEMBER 17, 1825.

NO. 16.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 116.)

LETTER VII.

Dear Sir—Instead of recapitulating the premises laid down, and, I trust, established, in my former Letters, I state the following positions, as comprehending the substance of what I have written on the subject of Election, and as an introduction to what this and the subsequent Letters will contain:

1. The divine government, in all its various branches, extending over all creatures, through all the successive periods of time, all the manifestations of *Jehovah* afforded to the children of men, all his dispensations of grace, the execution of his most tremendous judgments: all originate in unbounded love, and will terminate in the complete happiness of the whole creation.

2. The administration of the moral, or spiritual, government of the world, is placed in the hands of our *Lord Jesus Christ*, in whom *Jehovah* is manifested to mankind, by whom his grace will be fully displayed in the ages to come, and all his righteous judgments executed; the Father having chosen and appointed him to reign, as Mediator, until all the great designs of his love be carried into effect, and the whole human race made happy.

3. Under the administration of *Jesus Christ*, numerous agents are, and will be, employed, who were chosen in, and appointed by him, to fill peculiar stations, and to enjoy special blessings, that, as instruments, they may all subserve the great ends of his administration: among these the apostles stand foremost. Eph. iv. 11.

I apprehend no one will dispute the reality of the election of the apostles, or that their election was an act of divine sovereignty: if, however, any reader should be disposed to doubt it, the following passages may serve to convince him; Matt. xi. 25, 26. We find the Lord thanking his Father, that it seemed good in his sight to hide the things which were revealed to his disciples, from the wise and prudent; not that God did any thing to prevent any man's coming to the light, and receiving the knowledge of the truth; but that he did not choose the wise and prudent of this world to be witnesses of all that Jesus did and taught, and to be ministers of the word; that, on the contrary, he chose to reveal all his truth first to babes in worldly wisdom and prudence, to make them disciples and apostles, that there might be no pretence for glorying in the flesh. To whatever else the above passage may be deemed applicable, when compared with Luke x.

I think this will be found its primary meaning. John xv. 16. We find the Lord said to his apostles, *Ye have not chosen me, but I have chosen you*; and ver. 19; *I have chosen you out of the world*. Paul was expressly declared to be a chosen vessel unto Christ; Acts ix. 15. Let it be observed, that Saul of Tarsus had discovered no previous disposition to believe on Christ, or to pay the least attention to his gospel; but, on the contrary, continued a blasphemer, and a persecutor, and injurious, until the Lord, by his special interposition, brought him to the knowledge of himself, which fully shows the operation of the sovereign good pleasure of God in his election. I mean not to say that the election of the apostles was merely the act of an arbitrary will; but that the Lord did that which was wisest and best to be done for the general good of mankind, in the selection of those persons who were chosen to that high office: this I hope to make appear.

Upon the very face of the subject, we may discover that those who were chosen to be apostles, were chosen to carry on the same interesting work, and to promote the same benevolent end which Christ himself was chosen to effect; for they were chosen to be his witnesses, to act by authority received from him, to speak in his name, to be his ambassadors to the world; their office and ministry throughout were subservient to the great ends of his mission.

The light, blessings, gifts, and endowments granted to the apostles, were not granted to them merely for their own personal happiness, but that they might become a blessing to others. God, who commanded the light to shine out of darkness, shined in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. They were vessels filled with heavenly treasure, that they might bear it to others, 2 Cor. iv. 6, 7. They were ordained to go forth, in their public office and work, and bring forth fruit by their ministry in the world, and that their fruit should remain, John xv. 16. They were sent into the world for the same purpose as their great Master was sent into the world, John xvii. 18. They were commissioned to teach all nations, to preach the gospel to every creature, to preach repentance and forgiveness of sins to all nations; Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47. Paul, in particular, was chosen to bear the name of Christ before the Gentiles; he was sent to them to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they might receive forgiveness of sins and inheritance among them

which are sanctified, Acts ix. 15; and xxvi. 18. Grace was given to him that he might preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God; Eph. iii. 3, 9. The great object of the office and ministry of the apostles, was the reconciliation of the world to God; 2 Cor. v. 14, to the end. According to the prayer of Christ, John xvii. 21, 23; when those who shall believe on him, through the word of his apostles, shall be made perfect in one; the world shall believe and know, through the medium of his church, that he is the Sent of God, the anointed Saviour, and be acquainted with the love of God to the saints; but all who believe, under the present dispensation, believe through the word or testimony of the apostles; therefore, by the world cannot be intended those who know Christ in the present state, because those to whom the term is here applied are distinguished from all such; nor are the saints brought to that perfect state; which Christ prayed for in the present life: consequently, a future age must be referred to, when the world, in distinction from the church of God, shall be subjects of this knowledge and faith.

The apostles being chosen out of the middle and lower orders of the people, and called from obscurity to fill the most important office, was a blow at the root of Rabinical pride and Pharisaical importance, which had taken the key of knowledge from the poor: at the same time it was calculated to give encouragement to those who might afterward be called from obscure situations to labour in the gospel; while the simple manners and appearance of the first teachers of Christianity, afford a striking reproof to the lordly spirit and splendid trappings of the antichristian priests of after ages: besides, the election of such persons to so great a work, made the excellency of the power most conspicuously appear to be of God; and not of themselves; and those were best calculated to feel for, and be useful to, the common people, who had been chosen from among them.

The conversion of such a determined persecutor as Saul of Tarsus, and his election to the apostolic office, was a considerable evidence of the truth of Christianity, and ought to have been viewed as such by the Jews. They well knew how deeply he had engaged with them in opposition to it; what violent zeal he had manifested against the gospel; how much his reputation, his emolument, and even his safety among his own countrymen, in particular among the partisans of the sect to which he, from his childhood, had been warmly attached, were involved in his continuing to oppose the disciples of Jesus: for such a man entirely to change his sentiments and conduct, without any worldly motive that could influence him to such a change being discoverable, for him all at once to sacrifice his friends, connexions, reputation, worldly interest, the rooted prejudices which before entirely influenced him, to put his life in the greatest peril, and expose himself to the greatest hardships, by be-

coming the most zealous promoter of the cause which he had before persecuted, evidently supposed that he had found convincing proof of the goodness of that cause.

Paul was not only chosen to be an eminent instrument of good to mankind by his labours, but he was also selected by the Lord, and made a recipient of mercy and grace, that in him, first, as the chief of sinners, a pattern of all long-suffering might be exhibited to others, to encourage them to trust in the mercy and grace of God, 1 Tim. i. 16. The extraordinary means made use of to effect Paul's conversion, may be considered as an earnest and pattern of the extraordinary means which will be employed for the conversion of his unbelieving countrymen the Jews: Zech. xii. and xiv. and the effects produced in consequence of his conversion, by his ministry among the Gentiles, a pattern of the effects which will be produced by the conversion of the Jews in the world at large. Paul having been the subject of such rooted prejudice and violent opposition to the gospel, excited in his mind, when an apostle, the greater sympathy and compassion for others who still remained in the same state; Rom. ix. 8. Hence, we may discover the wisdom and goodness of God in choosing him to the apostolic office.

Among those who were chosen to be apostles, we find Judas Iscariot, who became a spy, and turned accuser and betrayer of his Lord: his having been numbered with them, and made a partaker of their ministry, is a circumstance calculated to be of use to mankind and to the church of God. Had Christ been an impostor, Judas must have known it; could he have persuaded himself that his Lord was not what he professed himself, he would not have been overwhelmed with remorse for betraying him; but he openly declared the innocence of Christ, and that he had sinned in betraying him; which circumstance is an evidence of the truth of Christianity, and ought to have had great weight with the Jews. What the Lord experienced through the treachery of Judas, renders him the more capable of being touched with the feeling of our infirmities; Heb. iv. 15, and places him before us as our pattern, when we suffer from the perfidy of professed friends. Had not a Judas been found among the apostles, the saints in after ages might have been surprised and discouraged to find such men among themselves; but this serves to teach others, that though they be elected to the highest office, this will not prevent their being punished according to their sins. Judas was not rejected from his office, until his outward conduct had proved him totally unworthy of it: this is to teach us never to reject others on the ground of suspicion, but, in all cases, to act towards them according to what their outward conduct proves them to be.

Thus, it appears, that the election of apostles was intended, and every way calculated, to be a general blessing to mankind. I remain,

DEAR SIR,

In Christian affection, sincerely yours.

(To be continued.)

From the (Boston) Universalist Magazine.
A QUESTION CONSIDERED.

There being very good grounds for believing, that many sincere Christians entertain conscientious scruples concerning the propriety of using the word *Reverend* applied to men; I have concluded that something might be offered on the subject that might tend to remove such scruples, and to give satisfaction, even to the tenderest conscience, that the common use of this word to designate a public ordained preacher of the gospel, is not only innocent, but justifiable by scripture authority.

The most material objection to the common use of the word *reverend*, as far as I have learned, is, that this word is applied to the supreme Being in the only passages of holy writ, in which it is found; and as it is applied to God, it is profaning the sacred title to apply it to an order of men.

In reply to this objection it may be said that in the same passage where this word is applied to God, the word *holy* is also applied to him. See Psalm cxi. 9, "Holy and reverend is his name." Now if it be unlawful to apply the word *reverend* to men because it is applied to God, must it not follow, that because the word *holy* is applied to God it is not lawful to apply it to men? But the word *holy* is, in scripture, applied to a variety of subjects besides the divine Being, and among the rest we find men. The seventh day was called *holy*. There were also two places in the tabernacle which were called *holy*. See Exodus xxvi. 33, "And the vail shall divide unto you between the holy place and the most holy." In a number of places we find "holy mountain" spoken of. We read also of "holy oil" and of holy people. Also of the "holy temple and of holy things." The prophets are called holy men, &c. We are informed, moreover, that "without holiness no man shall see the Lord." And we are commanded to be "holy, for the Lord our God is holy."

It may be allowed that the word *holy* when applied to men should be considered in subordination, and very humble subordination too, to the word *holy* when applied to God; and of this subordinate use of the word we have an example in the passage quoted from Exodus xxvi. 33. There we read of the *holy place* and of the *most holy*. The first is comparative, the last superlative.

When the foregoing is duly considered, it is believed, that the objection to the common use of the word *reverend*, resting on the simple fact of its being applied to the divine Being, will be fairly removed; and if the objector find any thing further in the way to prevent him from consenting to this common use, it may be because the very word *reverend* is not, in scripture, applied to men.

The proper answer to this objection avails itself of the fact, that, according to scripture, reverence is justly paid to men, and proceeds to argue that whoever is justly *reverenced* is in fact *reverend*. See Eph. vi. 33, "And the wife see that she reverence her husband." Heb. xii. 9, "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be

in subjection to the Father of our spirits, and live?" Here let it be observed, that we are not only furnished with scripture authority for using the word, but we are taught how to use it, viz. in a subordinate sense when applied to subordinate creatures, but in a superlative sense when applied to the supreme Being; for it is evident that the apostle means the same by being in *subjection* as he does by *giving reverence*.

Though the scriptures furnish much more than has been mentioned, by which arguments in proof of the innocent use of the word *reverend* when applied to men might be maintained, it is deemed unnecessary further to extend the subject, except it be to consider, what may be thought the only remaining objection, which may be done briefly. This objection may be stated thus; The use of the word *reverend*, to designate a certain order of men, signifies, on the part of the common people, a sort of abasement or submission, which is inconsistent with that liberty, independence, and equality of standing, into which the gospel of Christ introduces all true believers; and on the other, it seems to indicate a kind of elevation of those to whom the word is applied, which is inconsistent with that true humility which necessarily combines with the profession and calling of a minister of the meek and lowly Saviour. To this objection it seems that the answer must be very easy and satisfactory, for there is no respectful title given to any order of men, that is really any honour to a person any longer than he walks with becoming humility and circumspection in that office which is designated by such title. So far from this, when a man so conducts as to dishonour the office in which he is placed, that very office makes him the more distinguished for his folly. But if a man duly fulfils the duty of his office, and conducts himself with becoming propriety, the public sentiment and feeling will do him honour, and will respect him, let the word, by which his office is designated, be what it may.

Relative to this subject, it is worthy of notice, that it is the office which is honourable, and that the man, whose conduct is agreeable with the office, and altogether what the office requires of him, justly shares of the honour which is paid to the office. The words of St. Paul in Eph. v. seems to favour this argument; see verse 17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine."

It is an opinion which much deliberate reflection and the experience of many years have contributed to confirm, that whatever tends to weaken public respect and reverence for sacred things is unfriendly to the cause of true religion. Some, no doubt, have unhappily confounded what, in reality is nothing but superstition, with reverence for sacred things; but this is a mistake. Superstition pays her devotions to what is not sacred, and leaves those which are, unregarded.

If, after reading the foregoing remarks, any of my brethren should continue to think that the word *reverend* is too honourable a title for one who is the servant of Jesus Christ, they may be assured that

their views are no offence to me, though I may continue to agree with what is so very naturally expressed, Prov. xxvii. 18; "Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured." H. B.

REPLY.

We are not sorry to meet the present opportunity of saying something in addition to our remarks, in former volumes of this work, on the subject introduced above from the Boston UNIVERSALIST MAGAZINE. The ability of the writer of the apology for the use of the term *Reverend*, is acknowledged to be such, that we may be allowed to doubt whether a better apology can be offered than that we shall now examine. Therefore, if we can show that the writer has mistaken his subject, or that he has advanced sophistry instead of argument, the question will be amicably settled.

H. B.'s first answer to the objection, contained in his *third* and *fourth* paragraphs, is, in amount, as follows:—There are *other* terms, for instance, the term *holy*, which, in the same passage is applied to God, is also in various passages of the Bible applied to men, as well as to places in the tabernacle. It is admitted, however, that the term *holy*, when applied to men, should be used in a subordinate sense. Now what does this amount to, when considered in reference to the matter in dispute? The *fact* stands thus—Men call themselves *REVEREND*! they assume the title;—they arrogate of *right*, what no precedent found in the Scriptures, or in the usages of God's prophets, or Christ's apostles, will justify. If H. B. should produce from the Scriptures proof, (referring to chapter and verse,) that Jeremiah called the prophet Isaiah the *Reverend* Isaiah, or that the apostle Peter called Paul the *Reverend* Paul, there would then be argument and testimony.

Of the use of the word *holy*, we remark, that men were called with an *holy* calling. We may safely add, without fear of contradiction, that men were created, and are chastised with an *holy* design. Men are considered *perfect* in Christ; and it is in relation to their Head, that they are to be considered as sanctified and purified, while in the body of corruption. If Peter had reasoned with Paul, and said, Brother Paul, men are called *holy* in the Scriptures, and I will call you the *Reverend* Paul, and you shall call me the *Reverend* Peter, and Jesus Christ, their Master, had said, So be it; we think we should be disposed to say, Brother H. B., Peter called his brother Paul the *Reverend* Paul, and we will call you, the *Reverend* H. B. But, unfortunately for modern opinions and usages, we have no such authority; and all precedents will be found to originate in a source the credit of which will confer no honour on the cause or its supporters.

With the above consideration of the apology, we are far from believing that the objection to the use of the term *Reverend* in application to men, is "fairly removed."

H. B., in his *sixth* paragraph, opposes a *fact* to the objection; namely—wives were commanded to reverence their husbands. And, farther, that because we have been in *subjection* to our earthly fa-

thers, we should much rather be in *subjection* to the Father of our spirits. Then it is argued, that the apostle signifies the same by the term *subjection*, that is signified by the phrase *giving reverence*. Hence it is concluded, "that whoever is justly *reverenced*, is in fact *reverend*." The reader must, by this time, have perceived, that H. B.'s conclusion, derived from the above premises, leads to a *ludicrous* result. For the pith and marrow of his argument is, that because the *wife* is commanded to *reverence* her *husband*, and because whoever is justly *reverenced* is *reverend*, it is just and proper to use the term, and apply it to men. So be it. But, please to recollect, the man must have a *wife*—the wife must reverence her *husband*; every man, therefore, who has a *wife*, is justly entitled to the term, whether, to use the phrase of the poet, he be

"The cobbler apron'd, or the parson gown'd."

Alas! for some of the titled gentry. Mr. Johnson Chase of this city, has dubbed *himself*, on a brass plate affixed to his front door, "*Reverend* Johnson Chase." Now this parson has *no wife*, consequently, is *not reverenced*, and is *not reverend*!!!

The reader, we believe, has by this time concluded, that according to H. B.'s authority for the use of the term, its authorized application will now be so extensive, and the title so *cheap*, that no one in future will be disposed to contend for it. Indeed, we will venture the expectation, that parson Chase will no sooner have read this article, than he will order his brass plate removed, and something more appropos to supply its place.

The only remaining objection, considered by H. B. is, that "it signifies, on the part of the common people, a sort of abasement or submission, which is inconsistent with that liberty," &c. "into which the Gospel of Christ introduces all true believers; and on the other, it seems to indicate a kind of elevation of those to whom the word is applied, which is inconsistent with that true humility which necessarily combines with the profession and calling of a minister of the meek and lowly Saviour." In reply to this objection, it is argued, that it is the *office* which is honourable, and the man partakes of the honour by justly discharging the duties of the office. It is supposed that Paul, Eph. v. 17, favours the argument, by saying, "Let the *elders* that rule well be counted worthy of double honour, especially they who labour in word and doctrine." H. B. concludes, we presume, that by the "double honour," is intended the title of *Reverend*! He then advances an opinion, the result of much deliberate reflection, "that whatever tends to weaken public respect and reverence for *sacred things*, is unfriendly to the cause of true religion." Clergymen are those who demand the respect. They are, therefore, the *sacred things*. Pure religion is to strengthen the hands of the poor and needy; to keep one's self unspotted from the world. Will dubbing clergymen with the title of *Reverend*, strengthen "public respect for sacred things?" Will this advance the cause of *pure* religion? Who among the primitive apostles and disciples of Christ, tried or proposed this expedient?

Do not the pages of profane and ecclesiastical history prove the fact, that pure religion has declined in proportion as clergymen have assumed titles and honours?

H. B. concludes with a liberal expression of toleration in sentiment, and the quotation of Prov. xxvii. 18. "Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured." In reply to the use of this quotation, we say, that the apostles and disciples of Christ, who waited on him their master, were not honoured in the manner alluded to. They were not dubbed with titles. We cannot see any analogy between the fruit of the fig-tree, and the title of *Reverend*. We cannot conceive how the "tinkling of a name" can be counted an honour by those who love the praise of God, and not the praise of men; especially when they are saluted with a title which their Master never authorized; a title which none of their Master's servants ever assumed; a title which in the whole Scriptures of Inspiration, is applied only to the Name of the great Sovereign of all worlds. "Let another praise thee, and not thine own mouth; a stranger and not thine own lips." Prov. xxvii. 2.

We conclude by remarking, that we have a better opinion of H. B.'s prudence and self-command, than to suppose it possible for him to be offended with our freedom of expression in discussing the subject in question. We believe H. B. will be disposed to reject error at all times, and to embrace unsophisticated truth.

FOR THE GOSPEL HERALD.

Mr. Editor—I have perused and seriously considered, your "Remarks on Luke xxii. 19," respecting the "Lord's Supper;" and without feeling disposed to dispute any of your positions at present, I wish to suggest a few thoughts to you on the subject, and (if they should be thought worthy a place in the *Herald*), through you, to your readers.

As to the word "*sacrament*," I admit that it is not a Scripture term, neither do I feel disposed to use it in relation to the Lord's Supper; and I hardly know whether there is any occasion for it in the English language; yet it is a question with me, whether the breaking of bread, as Jesus did with his disciples at the conclusion of the Passover, was not agreeable to a well-known Eastern custom, which had in it something of the nature of "an oath," or at least, the strongest pledge that could have been given. Neither shall I undertake to say whether the Jewish Passover either was, or was not, "typical of Christ;" as that, to me, is not material. It was held, I believe, by the Jews, simply as a memorial of a past event, viz. the preservation of their children, when the first-born of all the Egyptians were slain; and of their subsequent deliverance out of Egypt. We perfectly agree, that none of the Jewish rites are binding on Christians, particularly on Gentile believers; and unless the "Lord's Supper" is something distinct from the Jewish Passover it is nothing to us. The Jewish Passover was observed but once a year; and always

on a certain day: the disciples assembled often to break bread, but without any reference to the Passover. What the Passover was to the Jews, the Lord's Supper is to us; only it has reference to a different circumstance.

That Christ did institute what is called "*The Lord's Supper*," and that it was so understood by his disciples, and also observed by them, in remembrance of their *Lord and Master*, I think there can be no doubt among Christians of all denominations. That it may and has been abused, and transformed almost, if not quite, into *idol worship*, is too true to be disputed; but if that is good reason why it should be laid aside, we might, on the same principle, lay aside the Bible itself.

To those who believe in it at all, and believe in it simply as a memorial of a past event, and not as a kind of *god*, which is to give them a passport to heaven, there can be but one question about the propriety, yea *duty*, in continuing it: viz. What are we to understand by the words "till he come?" Those who feel fully satisfied in their minds that this had reference to his coming "with power," as he did at the destruction of Jerusalem, will certainly not feel it to be an absolute *duty*, and if not a *duty*, perhaps not a *privilege*, to celebrate his death in any way whatever: but those who believe, (and of this number I think there are many, and to this opinion I happen to be inclined, though I am not very tenacious about it,) that these words, "till he come," mean his coming to raise the dead, and change the living, "so we shall ever be with the Lord," will not only feel it a *duty*, but also a *privilege*, to show, by some outward token, a remembrance of Christ's pledge; "I go to prepare a place for you," &c. John xiv. 1—3.

This may, perhaps, be said to be weakness to wish to keep up *rites*, *types*, and *shadows*, after the *substance* has come, and all the shadows are abolished, and should be done away! Thus, bear with my *weakness*; lest you "offend a weak brother, for whom Christ died;" on the same principle that Paul would not eat meat, (meaning meats offered to idols,) as long as he lived, lest some might be emboldened by his example to violate their consciences; although all things were lawful for him, and he knew that "an idol is nothing in the world." Paul circumcised Timothy, not that he believed in the necessity of that circumcision which is outward, more than we do: yet, he was disposed to become "all things to all men," that he might save the more, that is, bring more to the knowledge of the truth.

I am perfectly aware, that, to those who view the Lord's Supper as a mere outward rite, long since abolished, it must look trifling and unmeaning to eat "a mouthful of bread," and drink "a few drops of wine," notwithstanding all the solemnity attending it. So many of our other ceremonies are, in themselves, simple and unmeaning, if not disgusting; yet, being rendered familiar by their long and constant use; for any one to neglect them, he would be considered impolite, unfeeling, unkind, and unsocial. Even the common ceremony of shaking hands, or saluting with the lips, to a person

wholly unaccustomed to either, the latter might look silly, and the former ridiculous; yet, when perfectly understood, are evidences of the most intimate friendship, and sincere affection.

Even so, I am fully convinced, that the celebration of the Lord's Supper, to those who fully understand its object and meaning, and attach no other meaning to it, than what was originally intended, is not only innocent and harmless in itself, considered, but it excites in the communicants the highest sense of gratitude to God for the gift of his Son, to Christ for his faithfulness and fidelity, and to the apostles for their arduous labour and sufferings in establishing Christianity in the world: while, at the same time, it excites the most cordial feelings of brotherly love and affection towards the brethren and sisters of the same common faith.

While, therefore, it is not made a "bone of contention;" while it is not an article or a subject of discipline; but all believers are made heartily welcome, and affectionately invited to come; but at the same time, none are censured if they choose to be excused, it appears to me that it may be productive of much good, without doing the least possible harm.

These are my views on this subject; and with these views I would sincerely and earnestly recommend, that in every Church of professed Christians, the table of the Lord's Supper should be spread; not too often, so as to make it too common; and sufficiently often to keep up public attention; when the whole congregation, one and all, should be cordially, and affectionately, invited to partake; each one judging for him or herself of his or her worthiness, knowing that all the communicants must stand or fall to their own Master, and that no one has any right to judge or to condemn another; but that all must be made manifest before the judgment-seat of Christ. In this way, those who do not partake will have no right to judge those who eat; nor those who eat, to condemn those who eat not. Neither can it be said, that the communicants virtually say to others, "Stand off, come not nigh us, for we are more holy than thou." K.

REPLY.

The above appears to be rather an expression of the writer's (K.'s) feelings and impressions in relation to the ceremony in question, than a critical examination of the subject, or reply to our remarks. K. considers it as taken for granted, or believed by Christians generally, that "Christ did institute what is called the Lord's Supper," &c. We are, thus far, ignorant of any evidence to prove this. Christ and his disciples were "eating the Passover," conforming to an *old* established rite, at the time when the new rite is supposed to have been instituted. We have evidence to prove this fact. If it is admitted that the Passover was typical of Christ, there is then a propriety in calling the supper, or passover which Christ and his disciples eat, the *Lord's Supper*. If it was not typical of Christ, it was as much Peter's or Judas's supper, as it was Christ's. And if it was typical of Christ, and, therefore, with propriety called the *Lord's Supper*, it is

settled that Christ did not institute it, (the supper or Passover,) but it was instituted by Moses, at the command of God, centuries before Christ was born of the virgin. When, therefore, Christ said, "Do this in remembrance of me," without advising or directing the frequency of so doing, he only requested his disciples to remember him when they eat and drank; without regard to the Passover in the sense the Jews observed it, but as typical of Christ's death, and not in remembrance of the Jews' deliverance from Egyptian bondage. The Passover was instituted to commemorate the deliverance of the Jews, as a nation, and was typical of Christ; who is the "Deliverer come out of Zion, to turn away ungodliness from Jacob." It had its accomplishment as a type or figure, in the person and offering of Christ on the cross. Hence the propriety of Christ's comment, or explanation; "This is my body which is broken for you—This cup is the new testament in my blood which is shed for you." Please to remember, the *elements* which were provided by the express command of Christ, to furnish the supper of the *Passover*, were the very *elements* of which he said, "This is *my body*—this is *my blood*," &c. Christ, therefore, instituted no *new* rite, ordinance, or ceremony, but only explained an *old* one. (See Luke xxii. 7—20. We, therefore, not only think there *can* be doubt of Christ's instituting a new ordinance, called the Lord's Supper, but evidence to prove the contrary; which evidence is given above.

That Christ's disciples and apostles, after his death and ascension, considered, or "understood," that Christ instituted a new ordinance, or rite, we have no evidence whatever. We will suppose that it will be admitted that believers in Christ, after his ascension, understood the proper signification of the Jewish Passover, which Christ observed just before he suffered. Also, that they understood Christ's explanation of the elements of that passover, as typical of his body, which was broken, or pierced, and of his blood, which was shed for man. Paul's First Epistle to the Corinthians, xi. 20—34, is by far the most explicit evidence on the subject in question. Does Paul say that Christ instituted a *new* ordinance, and that he called that ordinance "The Lord's Supper?" No! Has any inspired writer declared this? No! we believe no such thing. Paul's testimony, in his own words, is, "That the Lord Jesus the night in which he was betrayed took bread; and when he had given thanks, he brake it and said, Take, eat; this is my body which is broken for you; this do in remembrance of me," &c. Saving those who believe the Roman doctrine of transubstantiation, who believes the literal bread to be Christ's very body? None. What then are we to understand? Ans. That the elements of the *Passover* were typical of Christ's sufferings.

Paul recites that truth which he received; and asserted, that as *often* as they brake the bread, &c. they did "show the Lord's death till he come." (That is, typically, the *manner* of it.) Paul reproved the Corinthians, severely, for their gluttony and drunkenness. He considers their excess as the cause of the sickness and weakness of *many* of them.

and even of the sleep (death) of many of them. This was the judgment (or damnation,) which they eat and drank to themselves. That is, they suffered the consequences of their shameful intemperance. Had they understood properly the design of the Passover, and the signification of Christ's words, as reported by Paul, they would not have conducted in that shameful manner.

In the article to which K.'s remarks are designed as a reply, we have answered the question, "What are we to understand by the words 'till he come'?"

We very much doubt whether the observance of the ceremony in question, "excites in the communicants the *highest sense* of gratitude to God," &c. for the simple reason that many of them do not manifest even a low or small sense of gratitude to God; if we are to form an estimate of the quantity of their gratitude, by the quantity of their love to their brethren!

We must disagree with K.; if it be a duty to eat the Lord's Supper, the oftener the better. Duty cannot be "too common." We would say, the passover out of the question, and meeting-houses also, "As often as ye eat and drink," remember, with thankfulness and gratitude, the goodness of God; particularly the gift of his "Son, the Saviour of the world." This can be done, without being "*seen of men*;" and the man who remembers his God, and "Jesus Christ whom he hath sent," as often as he eats and drinks, will not be likely to forget *between meals*, nor need the *holy farce* of modern times, to give the finishing touch to his Christian character.

However K. may have considered the observance of a rite or ceremony, under certain regulations, as conducive to Christian edification, &c. we are confident that in our general views of ordinances and formulas, when contrasted with *real pure* religion, we shall not find occasion to differ. We may dispute about the colour or consistency of the *chaff*, and agree perfectly so far as regards the *wheat*!

From the (Portland) Christian Intelligencer.

PROFESSION OF BELIEF,

And Plan of the General Association of the Universal Churches and Societies, of the New-England States.

The Churches and Societies of UNIVERSALISTS of the New-England States, assembled in General Convention, holden at Winchester, New-Hampshire, on the 21st and 22d of September, A. D. 1803.

To the individuals of the several churches and societies, and to all persons whom it may concern, Greeting:

Brethren and Friends:

Whereas, the diversities of capacity and of opportunity for obtaining information, together with many attendant circumstances, have occasioned, among the sincere professors of the Abrahamic Faith, some diversities of opinion concerning some points of doctrine and modes of practice—We therefore think it expedient, in order to prevent confusion and misunderstanding, and to promote the edifying

and building up of the church together in love, to record and publish that profession of belief, which we agree in as essential; and that plan of ecclesiastical fellowship and general subordination, which we, as a Christian association, conceive we ought to maintain.

PROFESSION OF BELIEF.

Article 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

Article 2. We believe that there is One God, whose nature is Love; revealed in One Lord Jesus Christ, by One Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

Article 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works for these things are good and profitable unto men.

As we believe these to be truths which deeply concern the honour of the Divine Character, and the interests of man, we do hereby declare that we continue to consider ourselves and our societies in fellowship, a denomination of Christians distinct and separate from those who do not approve the whole of this profession and belief, as expressed in the three above articles.

And as a distinct denomination, we continue to claim the authority of exercising among ourselves, that order for the glory of God in the good of the church, which Christianity requires.

And we continue to claim the external privileges, which, according to the free constitution of our country, every denomination is entitled to enjoy.

Yet, while we, as an association, adopt a general profession of belief, and plan of church government, we leave it to the several churches and societies, or to smaller associations of churches, if such should be formed within the limits of our general association, to continue, or adopt, within themselves, such more particular articles of faith, or modes of discipline, as may appear to them best, under their particular circumstances; provided they do not disagree with our general profession and plan.

And while we consider that every church possesses, within itself, all the powers of self-government, we earnestly and affectionately recommend it to every church, society, or particular association, to exercise the spirit of Christian meekness and charity towards those who have different modes of faith or practice; that where the brethren cannot see alike, they may agree to differ, and let every man be fully persuaded in his own mind.

PLAN OF THE GENERAL ASSOCIATION.

SEC. 1st. The General Association of Universalists of the New-England States, shall hold a Convention, once a year, at such time and place as shall have been appointed by the preceding Convention.

SEC. 2d. Each society, approving our general profession and plan, and manifesting a desire for the increase and support of gospel light and order,

shall have a right to send to the Convention a delegate or delegates, who shall hold our general profession of belief, and support a sober, moral character; and such delegates shall be received as members of the Convention.

SEC. 3d. Those ordained ministers and licensed preachers of the gospel, who have received the fellowship of the Association, shall be considered as members of the Convention at which they attend, while they remain in that fellowship, whether they produce credentials from any society, or not.

SEC. 4th. The consent of a majority of members present shall be necessary to the reception of any new member, who is neither a minister, nor a preacher, in fellowship, nor a delegate producing credentials from some church, society, or particular association.

SEC. 5th. Each member of the Convention shall be entitled to one vote in every matter to be determined; except those which the societies represented ought to have equal privilege; such as determining the place of holding the next Convention; or any other matter which the majority of the Convention shall judge to be of a similar nature in this respect; in such cases, each society represented shall be considered as having no more than one voice; and each person voting shall be considered as representing not more than one society.

SEC. 6th. The business of a General Convention when met, shall be:

To choose a Presiding Elder, Clerk, and other Officers, if necessary;

To examine into the state of particular societies, churches, or associations, on due representation and give or withhold, continue or withdraw their fellowship, as may be necessary;

To look over the conduct of the members of the Association, especially those who labour in word and doctrine; and approve or rebuke, or deny fellowship, as occasion may require;

To examine into the qualifications of ministers, preachers, or other individuals, who appear candidates for the fellowship of the Association; and give or withhold that fellowship, as may appear best;

To appoint and hear the reports of particular committees, and determine concerning them;

And to adopt all such measures, in their power, as may tend to the promotion of general order, instruction, and edification.

SEC. 7th. Ordinations, during the recess of the Conventions, shall be conducted as heretofore, at such times, and in such places, and manner, as attendant circumstances and good order require; and due and seasonable report thereof shall be made to the Association in Convention.

SEC. 8th. The General Association, and particular Associations and churches, in all cases are required to look for those qualifications in their officers, which the scriptures of the New Testament have made requisite: particularly, *Matt. xxviii. 19, 20*, and the 3d and 4th chapters of the Epistle to *Timothy*; and they are referred to the same sacred books for directions how to deal with offenders: particularly *Matt. xviii. 15, 21. Luke, xvii. 3, 4.*

SEC. 9th. The General Association disclaims all authority for passing any further judgment against any offending particular association, society, church, or individual, than the mere withdrawing of fellowship.

SEC. 10th. The Association reserves to itself, under the direction of that Divine Wisdom which was to accompany the followers of Christ to the end of the world, the right of making hereafter such alterations of this general PLAN of the Association, as circumstances may require.

But there is no alteration of any part of the three Articles that contain the *Profession of our Beliefs*, ever to be made, at any future period.

The above, and the within, is respectfully submitted, by

ZEBULON STREETER,
GEORGE RICHARDS,
HOSEA BALLOU,
WALTER FERRISS, and
ZEPHANIAH LATHE.

Committee of the
General Convention
appointed at
Stratford, Ver-
mont, Sept. 1802.

By the General Convention of the Universal
Churches and Societies:

RATIFICATION IN TOTAL.

The above, and all and every part thereof, having been deliberately read, maturely considered, and seriously investigated, was accepted of, and passed by the unanimous vote of all present. In solemn witness whereof, the Presiding Elder, and Clerk, and Assistant Reader, have fixed their respective signatures.

Done at Winchester, New-Hampshire, September 23d, 1803.

ZEBULON STREETER, *Presiding Elder*,
NOAH MURRAY, *Clerk*.

EDWARD TURNER, *Assistant Reader*.

A true Copy of Record.

Attest, HOSEA BALLOU, 2d. Standing Clerk.

Extract from the Record of the Proceedings of the
CONVENTION for 1814.

"25th. Voted, That when any brother in the ministry holding fellowship with this Convention, receives ordination or installation over any church or society, or takes up such connexion, it shall be the duty of such brother to make due return to the General convention of such proceedings."

Extract from the Record of the Proceedings of the
CONVENTION for 1820.

"13th. Voted, That for ever after it shall be the duty of the Clerk of the General Convention, or of the brother who may be appointed to write the Circular Letter, to send at least three copies of the Proceedings of the Convention, to three brethren in the ministry, members of each of the different Associations in fellowship with the Convention."

Extract from the Record of the Proceedings of the
CONVENTION for 1824.

"26th. The following resolve was unanimously passed: Resolved, That, in future, in all instances of difficulty existing between brethren in the ministry, or between a brother in the ministry and a church or society in fellowship with the General Convention, it shall be the duty of such parties to settle their difference by a mutual council, chosen of such as are in fellowship with the General Convention; and should either party refuse to submit the case to such a council, the other shall have a right to choose an *ex-parle* council; and the decision in either case shall be final."

True Copies of Record.

Attest, HOSEA BALLOU, 2d. Standing Clerk."

PUBLIC DISCUSSION.

Subject, 1 Cor. xv. 22.

On Monday Evening next, at half-past 6 o'clock, at Tolerton's Academy, 63 Chrystie-street.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, DECEMBER 31, 1825.

NO. 17.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 122.)

LETTER VIII.

Dear Sir—In pursuing my inquiries upon the subject of election, I shall next examine in what light we are to view it as applicable to Christians. There are several questions relating to this point, which have, at one time or other, been much agitated among the professors of the gospel: I shall, therefore, briefly notice them in this place.

1. When, in the New Testament, Gentiles are spoken of as the elect of God, does it mean that they, as nations, were elected to the outward privileges of the gospel; or that God had chosen a people from among the Gentiles, not merely to the enjoyment of outward privileges, but of all spiritual blessings in Christ Jesus, that they might answer the most important purposes among his creatures? That God hath afforded very great privileges to the Gentiles indiscriminately, in sending his gospel unto them, which is calculated and designed to assure them that they are all objects of his love, that he hath given his Son to die for them, that by repentance and faith they may all be saved from the wrath to come, and enjoy everlasting life, John iii. 16, I maintain to be an evident and important fact. Yet, I ask, does not the word *election* imply a discrimination that some are chosen from among the rest, not to the injury, but for the benefit of the whole? And do we not read of God's taking out of the Gentiles, a people for his name? Acts xv. 14. Those who are spoken of as the elect, are supposed to have received the gospel, and to be the actual recipients of its blessings; Eph. i. 3—7. 1 Thes. i. 4, 5. But did whole nations receive the gospel as preached by the apostles, was it not received simply by individuals, which individuals, on the ground of their professing it, were formed into Christian societies? Those to whom the apostolic epistles were addressed, are called *elect*; but they were not addressed to whole nations, the apostles wrote them to such as had believed, and then stood in the faith of Jesus Christ. Did the apostles ever call any part of the Gentiles elect, but such as embraced their doctrine, received the blessings which they exhibited, and were obedient to the faith? Does it not hence appear, that they considered the saints only, and not all to whom they preached the gospel, as the elect of God among the Gentiles?

2. Are the elect a particular class of men in the church, such as ministers, &c.; or is the epithet applied to all real Christians? It is not denied that

God hath in every age, raised up individuals in the church, and qualified them for such a degree of usefulness as their brethren in general have not been capable of; these may be considered as chosen to that particular work which they have been qualified for, and called to perform; but, though this is admitted, it is contended that all real Christians are spoken of in the New Testament as the elect of God. Paul addressed them as such, Col. iii. 12; spoke of their knowing their election, 1 Thes. i. 4. Peter called them *elect*, told them they were a *chosen generation*, and exhorted all who had obtained precious faith, to make their election sure; 1 Peter i. 2, and ii. 9; 2 Peter i. 10. Can it be supposed the apostles would have thus addressed whole churches, Christians in general, if only some particular individuals had been elected?

3. When were the elect chosen? I am well aware that the actual selection of individuals, their being called by grace, is sometimes spoken of as an election of the persons so called, but this does not prove that God's choosing his people in Christ, is to be traced no farther back than their actual calling. "Known unto God are all his works, from the beginning of the world;" Acts xv. 18. He declareth the end from the beginning; Isa. xlii. 10. He worketh all things after the counsel of his own will; Eph. i. 11. If, then, it be the work of God, to take out of the Gentiles a people for his name, it must be according to the good pleasure which he purposed in himself, that he doth it; their actual selection must be a branch of that stupendous system of divine government, which was perfectly known to the Most High, and completely arranged by his infinite wisdom and goodness, from everlasting; consequently, we may trace as far back his choice of those whom he, according to his divine purpose, actually selects, brings to the enjoyment of all spiritual blessings, and makes instruments fit for his own use, to promote the happiness of his creatures universally. Do we not read of their being loved before the foundation of the world? John xvii. 23, 24. Of their having grace given them in Christ Jesus, before the world began? 2 Tim. i. 9; Of their being chosen in Christ before the foundation of the world? Eph. i. 4. What meaning can there be in such passages, if the election of the saints is to be carried no farther back than their actual calling?

4. Is election of grace, or of works? The Apostle has answered this question, Rom. xi. 5, 6, in which place he expressly declares it to be of grace. The grace of God is displayed in every part of the evangelical system, of which election is an important

branch; hence, the gospel is called the gospel of the grace of God; Acts xx. 24. If it be admitted that the election of Abraham, Isaac, Jacob, and the nation of Israel, was an act of the sovereign good pleasure of God, an operation of his free favour, how can there be any hesitation in admitting that the election of the spiritual seed of Abraham is also of grace? The elect are said not to be chosen because they were holy and without blame, but that they might become so. Their being predestinated to the adoption of children, is declared to be according to the good pleasure of *his* will, and to the praise of the glory of *his* grace, who hath made them accepted in the beloved; Eph. i. 4, 5, 6. Does it not hence appear, that election is entirely of grace?

Having attended to the foregoing questions, I proceed to the discussion of three points; what we are to understand by the saints being chosen in Christ, to what they are chosen, and for what purpose.

I conceive the expression, *chosen in Christ*, is intended to convey the following ideas: 1st. That the saints were chosen in connexion with Christ: He as the foundation and corner-stone, they as stones to be erected into a spiritual house upon this foundation; 1 Pet. ii. 4, 5, 6; he as the vine, they as the branches; John xv.; he as the head, they as his members; Eph. v. 30.; he as the first-born, they to the adoption of children by him; for all these things take place according to the purpose of him, who worketh all things after the counsel of his own will; Eph. i. 11. 2d. That it is by Christ the saints are actually selected, and made partakers of all the blessings to which they are chosen. They are the called in Christ Jesus; Rom. i. 6. They are redeemed or actually delivered by him, out of every kindred, and tongue, and people, and nation; Rev. v. 9. This salvation and calling is according to God's purpose; 2 Tim. i. 9. All the blessings they are partakers of, they receive out of the fulness of Christ, according as they were chosen in him; John i. 16; Eph. i. 3, 4. 3d. That the saints are chosen to subserve the same end as Christ was chosen to effect. The foundation is laid and the building erected for the same glorious purpose, that the glory of Jehovah may be revealed upon that foundation, and shine forth in the fabric which it supports, until all flesh shall see it together. The true vine is planted, and its branches made to shoot forth, that the earth may be filled with its fruit. The head is exalted, and all the members connected with it, that the former may direct and influence; and the latter, as instruments, carry the designs of the head into effect. The first-born is chosen to be a universal blessing; his brethren who were predestinated to be conformed to his image, all those who are changed into the same image, must be intended to subserve the end for which the first-born was chosen. If I could add nothing more, surely these observations would authorize the conclusion, that the election of the saints is a step towards the blessing of all mankind.

It is observed above, that the saints are pre-

destinated unto the adoption of children, by Jesus Christ; as children they are heirs of God, and joint-heirs with Christ; Rom. viii. 17.; they are called to suffer with him, that they may be glorified together with him: the Apostle reckoned that the sufferings of the present life, were not worthy to be compared with the glory which shall be revealed in them, ver. 13. God, of his own will, hath begotten them by the word of truth, that they should be a kind of first-fruits of his creatures; James i. 18. Again, they are chosen to the enjoyment of all spiritual blessings in heavenly places in Christ; that they should be holy, and without blame before him in love, Eph. i. 3, 4.; that they all may be made perfect in one, even as the Father and Son are one; John xvi. 21, 22, 23. Again, they are chosen to the office of kings and priests, are made a royal priesthood, and shall reign with Christ on the earth; 1 Pet. ii. 9, Rev. i. 6, and v. 10. All the blessings they now enjoy, are intended to prepare them for their future stations of dignity and usefulness, into which Christ will fully conduct them, that they may minister in the office of kings and priests; Matt. xxv. 14—30, Luke xix. 12—17.

The saints are chosen, and all the blessings they receive bestowed upon them, for the same end as Jehovah had in view when he chose Abraham, and promised to bless him, *i. e.* that they may be a blessing to others, and that all families of the earth may be blessed. This appears from their being called the lights of the world, and the salt of the earth; Matt. v. 13—16, for lights do not burn and shine merely for themselves, but are intended to give light to all around, and the saints are made lights to illuminate the whole world; salt is intended to season something distinct from itself, and the saints, as salt, are intended to season the whole earth. Again, this is evident from the things observed above. If the saints be first-fruits of the creatures, it follows that they are not the whole harvest; but that the creatures at large are the harvest, of the gathering in of which, the first-fruits are an earnest; consequently, the elect are an earnest of the general restoration. If glory, with which all the sufferings of the present state are not worthy to be compared, is to be revealed in the elect, will it not follow, that there must be other creatures to whom it shall be revealed in that medium? When Christ prayed for the perfect union of the saints in holiness and happiness, did he not pray that the world, which he distinguished from those who now believe on him, might by that means be brought to believe? When we read of the elect reigning as kings and priests, are we not led to conceive, that they must have a people to reign over, or minister to; but where can we find a people for them to minister to, unless we suppose their ministry will relate to those who have not believed in the present state?

If the preceding remarks be not thought decisive, let the following passages be attended to; Col. i. 20, 21. The reconciliation of those who have believed is given as a specimen and an earnest of the reconciliation of all things; Romans viii. 19, 20,

21. Paul shows that the deliverance of the whole creation from the bondage of corruption, into the glorious liberty of the children of God, stands connected with the manifestation of the sons of God. In Eph. i. which has been several times referred to in this Letter, the Apostle shows that the end of election, and all the blessings bestowed on the elect, is the gathering together, or re-heading of all things in Christ, ver. 10.

I hope, Dear Sir, I have stated my thoughts on election so as to be understood, and have proved the universal restoration to be the point to which it leads. I shall trouble your readers with two more Letters on the subject; in the one, I shall attempt to obviate some difficulties, in the other, shall point out the practical tendency of the statement given.

I remain,

DEAR SIR,

Affectionately yours.

(To be continued.)

From the (Portland) Christian Intelligencer.

ELDER HUTCHINSON'S ADDRESS.

(Continued from p. 109.)

To make this plain I will quote a few of his words. "The first motive towards the creature is unchangeable; it takes its rise from God's desire to communicate good, and it is an eternal impossibility, that any thing can ever come from God, as his will and purpose towards the creature, but that same love and goodness which first created it, he must always will that to it, which he willed at the creation of it. This is the amiable nature of God. He is the good, the unchangeable, overflowing Fountain of good, that sends forth nothing but good to all eternity. All the mysteries of the gospel, are only so many marks and proofs of God's desiring to make his love triumph in the removal of sin and disorder from all nature and creatures"—page 16. "Heaven again, and angels again, raised out of the misery of time, to sing eternal praises to the holy trinity, and to the Lamb, that has overcome sin, and death, and hell, and turned all the wrath, and misery and darkness of this world, into a heaven never more to be changed"—page 17. "Love is quite pure, it hath no by-end, it seeks not its own, it has but one will, and that is, to give itself into every thing, and overcome all evil with good. Lastly, love is the Christ of God, it cometh down from heaven, it regenerateth the soul from above, it blotteth out all transgressions, it taketh from death its sting, from the devil his power, and from the serpent his poison"—page 114.

These are short quotations, the like of which are scattered throughout his work, while the sole drift of his writings are calculated to turn men from sin to holiness, which I very much admire to this day; as I then concluded and still conclude, that the gospel testimony is calculated to reform the world. So I thought, as I could not know what would be the eternal state of all men, it was safe for me to say nothing about it, but try to turn as many to righteousness as I could, if by any means I could turn any. Neither did I allow myself to think but

very little on such points, believing it to be sufficient for me to endeavour to know the will of God concerning me, and to do it honestly; and so I taught others to do, and was honest in it in my heart: and I advise you all to the same now, as the only safe way of life, be your opinions in other matters what they may. Neither do I think that I should ever have thought so much on the restoration of all things as to have found what evidence there is in the holy scriptures in its favour; if others had let me alone, I mean those who oppose it. Now this was the true standing of my mind relative to a universal restoration, from the time that I removed from the town of Scarborough, till about a year and a half ago; at which time the subject took a new start among those who opposed the idea concerning me. For, ever since I have lived in this town, (Buckfield,) as I have repeatedly visited the county of Cumberland, I have as repeatedly been interrogated whether I was a Universalist; for when I was in the county of Oxford, it would be circulated in Cumberland that I was: and this was continually the case, year after year; whereas I had said no more in favour of a universal restoration, than barely to say nothing against it.

Similar reports had likewise circulated in this region concerning the same thing. I, of course, seldom associated with Universalists, or went to their meetings, so that it might not be supposed that I favoured that party any more than I did others. At length, as I said about a year and a half ago, I was pretty narrowly questioned respecting the thing: to which I answered honestly, that I had some hope of an ultimate restoration of all men to holiness and happiness: but said further, that I could not say that I believed in it, for I thought there were scriptures which appeared against it; but I thought there were scriptures also which appeared to favour it, and so I declared myself wholly at a loss concerning it. From this, it rang from Dan to Beersheba, that I was a Universalist. This was started by those who opposed the doctrine. But when Universalists had received the intelligence, they also forwarded the report, and I was soon invited to preach to Universalist societies, which I accordingly did, in my usual manner, neither preaching Universalism down or up: but being as willing to do good (if I could) to Universalists, as to others.

Howbeit, there was so much said to me, and about me on the subject, that I thought I would strive to obtain satisfaction on the subject if I could; so I undertook to search the scriptures carefully with that view. I also read a number of books of the writings of Universalists, as they were offered to me. And although I do not know of having much new evidence of the truth of the restoration from any of those human writings which I have read; (except Balfour's Inquiry;) yet as I frequently thought of the subject while reading the holy scriptures, so I found more and more evidence in its favour; while on the other hand those scriptures which I had thought spoke of endless misery, I found less and less reason to conclude that was

their meaning. However, I did not obtain that satisfaction on the subject which I wished for in the course of last year; and as I was taken violently sick last December, (which sickness continued all winter, and from which I have never fully recovered to this day,) many things were circulated while I was sick concerning this thing; such as, that I said, if I should recover my health, I would preach Universalism outright, &c. &c. which was so far from being true, that I scarcely had my reason for a long while on account of my disease, which affected my head.

Now as soon as I was able to sit up a little and converse with those who came to see me; (which was in the course of last February, and so on till spring;) I was very much interrogated concerning those things which had been said about me while I was sick. And finally matters continued just so, till I was able to preach, which was the first of August last. And I was no more satisfied on the point then, than I was last fall before I was taken sick; but I found the people were watching me narrowly, whether I would preach Universalism or not.

Now I have gone through this lengthy detail of this matter, that every body may understand that I was not a Universalist when I said I was not. No person has heard me say, in the course of five weeks past, that I did not believe in a final restoration of all things; and I say now, that I never did believe in it, till in the course of last month. So I now proceed to tell you why I now hope for it: and in this I will be as brief as I can.

The first thing is, in the threatening against the serpent, Gen. iii. 15, mentioning the seed of the woman, it is said, "He shall bruise thy head." To bruise a serpent's head, we understand, will destroy him. And St. Paul said, Heb. ii. 14. "That through death he might destroy him that had the power of death, that is, the devil," which appears to me a prophecy of the total destruction of the evil principle.

The next thing I shall notice now, is the promise made to Abraham, Gen. xii. 3. "And in thee shall all families of the earth be blessed;" xxii. 18. "And in thy seed shall all the nations of the earth be blessed." And St. Paul called this the gospel testimony, for he saith, Gal. iii. 8. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The next thing I notice is the new covenant, which appears to me inseparably connected with the before-named promises, and a subject on which I have deliberated much for several years. The promises of the first covenant were on condition of man's obedience; but as man was not obedient, the first covenant failed. Therefore St. Paul saith, that God finding fault with the first; he saith, Heb. viii. 8. "I will make a new covenant," &c. It has been a question in my mind, are the promises of the new covenant, on condition of man's obedience, the same as the old, or are they not? And if they are, what shall we do with verse 6 of this chapter? "But now hath he obtained a more excel-

lent ministry; by how much also he is the mediator of a better covenant, which was established upon better promises." If the promises of eternal life in the new covenant, are on condition of man's obedience only; I cannot see wherein the promises are any better than the promises of the old covenant, which failed upon this very occasion. But now I will shortly notice the great contrast between the two.

1st. The first covenant was an agreement between God and the people; Exodus xxiii. 20, 21, 22. "Behold, I send my angel before thee, &c. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Chap. xxiv. 3. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do." But the new covenant, (for aught I can find,) was made by Jehovah himself, saying as in Heb. viii. 10. "For this is the covenant that I will make with the house of Israel; after those days saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Thus it appears to be made without the consent or agreement of any man.

2dly. Moses was the mediator of the first covenant. But Jesus, the eternal light of God; the only manifestation of the invisible God; the brightness of his glory, and the express image of his person; he to whom is given dominion and glory, and a kingdom, that all people, nations, and languages should serve him. He that is exalted at the right hand of God in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. This is the mediator of the new covenant.

(To be concluded in our next.)

From the (Hartford) Religious Inquirer.

DIALOGUE BETWEEN A UNITARIAN AND A UNIVERSALIST.

Unitarian. I think the doctrine of three persons in the Godhead, equal in power and glory, a palpable absurdity.

Universalist. In him (God) we live, and move, and have our being; therefore we are all persons in the Godhead.

Unit. Well, you and I will not differ about these things.

Univ. Doubtless we can agree well enough about the unity of God, but there is one thing wherein I think you are faulty; you are always talking about future judgment, and the retribution of eternity. Do you not believe with Paul, that "as many as have sinned in the law will be judged by the law?"

Unit. I do.

Univ. Well, the law says, "And the anger of

the Lord was kindled against this *land*, (Judea) to bring upon it *all* the curses written in this book." Now, Sir, do you believe that the land, there spoken of, is in a future state?

Unit. Oh no.

Univ. Well, if the *land* where all the curses of the *law* were to be suffered is not in a future state, how can the judgment, or the retribution of those who sinned in the land, be in a future state?

Unit. Ah, Sir, I do not care to dispute you about this; I wish to be charitable: it may be as you say; but you know, Sir, that only the meaner sort of people uphold your doctrine.

Univ. So then it is the meaner sort who uphold the truth, and the honourable sort who uphold error!

DIALOGUE BETWEEN A UNIVERSALIST AND A CALVINIST.

U. Will you have the goodness to state to me your opinion concerning the future state of infants?

C. My opinion is, that all infants are included in the covenant of redemption; and therefore, that all infants will be saved.

U. Well, Sir, all mankind are, or have been, infants; and consequently, are all included in the covenant of redemption. Will not all mankind be saved, on your own principles?

C. (Stammering) I—I—I have given you—my—views. *ibid.*

ANOTHER.

U. I understand you to say there will be no alteration after death; yet that some will be saved, and some damned, after death. Now, Sir, will it make no alteration to save or damn a person?

C. We mean that there will be no alteration in the moral characters of people after death.

U. And do you suppose that any person dies in a perfectly righteous state?

C. O no; but those who have in a great measure become righteous, will be perfectly so after death, and those who are in a great measure unrighteous, at death, will become completely so afterward.

U. But, dear Sir, do you not see that you make an alteration in the moral character after death, in this way. And what reason can be given why a man, wholly sinful, may not be freed from his sins, as well as a man partly sinful, can be freed from his, after death?

C. True, that is a question worthy of consideration; I will think of it.

U. Well, Sir, let me remind you, that "Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Please to inform me, when I see you again, how Christ can be Lord of a person, while that person remains rebellious. *ibid.*

FOR THE GOSPEL HERALD.

To the honour of truth be it spoken, that on the 16th of September, 1825, Departed this Life, in the eighty-first year of her age, Elizabeth Hallick of the town of Minisink, strong in the faith of God's Universal Lore, rejoicing in the God of her salva-

tion, saying, in heart and voice, "Thy will, O God, on earth as well as in heaven, be done." None but those that have tasted the good word of God, and the joys of the world to come, can form a just idea of Christian fortitude when the king of terrors makes his appearance. Notwithstanding the pangs of dissolving nature, her continual theme was, "O God, thou art my refuge in every time of trouble; I will therefore trust and not be afraid." Thus, if necessary, we have another witness testifying to the falsehood of the common assertion, that this faith in God as the Saviour of *all* men, will desert us in the hour which tries men's souls. She had continued in the faith for seventeen years. It was to her in the decline of life, a spring of living water, a fountain of inexhaustible peace and comfort.

Also Zebulon Hallick of the same place, (a son of Elizabeth Hallick) left this land of mortality on the 5th of October, 1825, in the fifty-ninth year of his age. He had embraced the faith of universal holiness and happiness for the term of twenty-five years and upwards. During his sickness he remained firm and unshaken, although his complaint was of the most trying nature. It is true he would sometimes manifest a strong desire to be gone, but, on reflection, he would say, "Well, it is best as it is; my Heavenly Father cannot be unkind. My afflictions are all for the best. Let me in patience possess my soul. It will be but a few days and my pains and troubles will be no more. Why should I shrink at the pains of death? they cannot destroy my heavenly inheritance: no, they only bring me nearer my heavenly home. Roll on, ye wheels of time, and bring the expected bliss." Thus I have only given you a faint representation, yes, an imperfect sketch of that bliss which this now happy man possessed as he was passing through the shadow of the valley of death; thus verifying the truth of what our blessed Lord said, If you believe on the Son of God, you shall never die.

Likewise Zebulon Hallick, Jun., a son of the before-mentioned Zebulon Hallick, died a few hours before his father, in the 23d year of his age, rejoicing in the promises of God as made unto our father Abraham, saying, that in him and in his seed all the nations and families of the earth should be blessed. But few of his age ever had a more glorious prospect of those things which make for our peace. He was intent, if possible, to make amends for his not openly declaring the truth of a doctrine from which he had received so much happiness and consolation. It was to him a cause of grief that he had not openly and publicly declared his faith in God as the Saviour of all men, whilst in the hour of health.

I had much conversation with him in his last hours, and he always expressed an unshaken confidence in God, and his unbounded goodness; and one night, in particular, he requested me to stay with him; he said he did not think he should survive till morning. I said to him, We have nothing to fear—God is our friend, and we are perfectly safe in his hands. He said, he considered it so.

WM. WELLS, JUN.

Minisink, (Orange Co.) Dec. 1825.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir—If my ideas respecting your doctrine are correct, it asserts there are in the Bible no denunciations of punishment in a *future world*. That the Author of Nature has originally established a necessary connexion between transgression and consequent misery. That the sinner suffers in this life, the punishment due him, or adequate to the wrong he has committed. This might do, but the doctrine declares, also, that all *are saved*—from what? From their sins, say you, or the misery consequent upon their sins. Salvation, then, according to the definition your doctrine would give it, would seem to consist, either in abstinence from sin by adherence to certain precepts, or deliverance from sin by having experienced the misery consequent upon sin, operating as a corrective punishment. The first would include that part of mankind who are all their lifetime virtuous. The latter, that part who have sinned and learned the ill consequences of sinning; which has induced them to alter their mode of life and become virtuous. All, according to the doctrine, will experience salvation in one way or the other. Those, no doubt, will, who are primarily and uniformly virtuous. But, is it true, or susceptible of proof, that all who have sinned and learned the ill consequences of sinning, do ever alter their mode of life and become virtuous? It must be shown that they do, or the doctrine that all are saved cannot be true. A. G.

Southold, (L. I.) Dec. 22, 1825.

REPLY.

Our correspondent, A. G. has mistaken the doctrine we advocate, and his conclusion is as good as his premises. It is true that we assert "there are in the Bible no denunciations of punishment in a *future world*." But, we do not assert that the sinner is saved *from* his sins, while he is *in* his sins. We believe all *are saved* in the purpose of God; or, that it is God's purpose *to save* all; but we do not believe that all *are*, (in the present tense,) saved *from* their sins.

A. G. will now learn, that salvation, according to our doctrine, is salvation *from sin*. We cannot conceive how those who are "primarily and uniformly virtuous," (or good,) can be saved from their sins; for the obvious reason that they have no sin to be saved from!

We believe and teach, that God forgives all sin and transgression; and will raise mankind, after this life, "incorruptible, immortal, and glorious." If A. G. can conceive of an "incorruptible, immortal, and glorious" sinner, he can do more than the editor of this paper.

From the (Providence) Christian Telescope.

ORTHODOX CIRCULAR.

The Presbyterian Synod in New-York have recently issued a Circular, respecting the observance of the Sabbath. I understand that a copy of this Circular was sent to a certain Clergyman in this town, who caused it to be read in conference meeting last Sabbath evening. My informant says some of its features are equal to the *Blue Laws* of Con-

necticut. I understand the Circular states that the vote of the Synod was, to have them sent to all *Christian* ministers, in all the States in the Union, My object in noticing this Circular is to request that any *Christian* minister, or other person, who may have one of them, would cause it to be published in some one or more of our public papers. Having understood that the Unitarian and Universalist clergymen in this place have not been honoured with a copy, I suppose it is because the Synod do not consider them *Christian* ministers. Be this as it may, the subject of the Circular is an important one, and the public at large are interested in what these ecclesiastics have sent forth in the manner this appears to have come before a portion of the public in this town.

A SHORT SERMON.

"This is indeed the Christ, the Saviour of the world." John iv. 42.

This is the whole gospel in miniature. Christ is here said to be the Saviour of the world. The word world is here so used as to signify that the thing containing is put for the things contained. And as the world is the residence of all human beings, it is manifest that all will be made happy by Jesus Christ. Jesus cannot be the Saviour of all, unless all are saved by him. When God is said to be the Creator of all men, no person in his senses would pretend that a part only were created. The very declaration *God is the Creator of all men*, proves that all are created, and the declaration that *Christ is the Saviour of the world*, proves that all will enjoy salvation.

Christ then will finally save the world. But we are told that the word world does not mean all men. Well, then apply it to a part. Does the term world mean the elect, or believers? Then the elect, or believers, are the greatest of sinners. The apostle says, "we are of God, and the world lieth in wickedness." Jesus says, he will send the Comforter, whom the world *cannot receive*. And again, to his disciples he says, "If the world hate you, it hated me before it hated you." Thus it will be seen, that if the world means the elect or believers, then the elect or believers lie in wickedness, cannot receive the Comforter, but hate Christ and his disciples.

But does the word world mean the non-elect or unbelievers? Then the non-elect or unbelievers will be saved. "Christ," says the text, "is the Saviour of the world." "God," says the apostle, "is reconciling the world unto himself." Jesus tells us that he came not to condemn the world, but to save the world. "God so loved the world that he sent his Son to save them." Thus it appears that to limit the term world to a part of mankind, involves a difficulty for the abettors of endless torments. The fact is, the word world always means *all men*, unless the connexion or the nature of the subject limits its signification, and this limitation shows that the word naturally includes every human being. Our text has no such limitation, therefore it applies to all men. Thus will the anointed of the Lord give eternal beatitude to the whole family of man.

ibid.

From the (Boston) Universalist Magazine.

CLERICAL POLICY.

The clergy have generally found it convenient, and have therefore, thought it good policy to inculcate opinions, and to insist upon articles of faith, which are in direct opposition to the plain common sense of mankind. This is not an invention of modern date. But few religious manœuvres can boast of more remote antiquity. It had its origin in the first departure from the simplicity that is in Christ. His was properly a system of revelation. His gospel, and the ministry of it, were designed to make known mysteries which had been "hidden from ages and generations past;" to exhibit "upon the housetop whatever had been done in secret." It follows of course, that mystery was no part of his policy. His object was the revelation of mysteries; to "make darkness light before us, the crooked straight, and the rough places plain."

His ambitious followers, however, soon grew tired of this plain course. It afforded them but a poor opportunity of manifesting their superiority, and especially, their courage in defying good sense, reason, and plain truth. They therefore, adopted the pagan custom of generating mysteries. Those of faith necessarily took the lead, because there cannot be inexplicable mysteries in facts which relate to the understanding. These mysteries were not like those mentioned in the holy scriptures, hidden truths, which may, and which will, in due time, be made known; but bewildering speculations in manifest opposition to the plainest facts; and which involved difficulties and contradictions which no being, human or divine, could obviate.

Such was the mystery of transubstantiation. That the real body of Christ should, at the same time, be in heaven, and in the wafer placed upon the tongue of the communicant, was most evidently impossible, as much so, as for the communicant to be in the vale of Hebron, and on the summit of the Alps at the same moment. But still this contradiction must be believed as a revealed truth on pain of purgatory. It was not pretended, even by its advocates, that this absurd article would bear investigation. One of its most bigoted abettors, in the eleventh century, says, "It is a mystery of faith, useful to be believed, but not useful to be examined." But it surely was not useful to the people at large, even as an article of faith. The fact is, the interest of the people, and those of the priesthood, were completely at variance. It was useful to the dignitaries of the Romish Church to have this contradiction believed, as an essential article of the Christian faith; but it would have been useful to the people to have subjected it to a critical and fearless examination. By this course, they would have discovered the craft of their religious oppressors, and determined to break the chains with which they were bound. It would have been the first step from the darkness of papal superstition, to the light of Christian truth. The infallibility of the Romish Church was another "mystery of faith," equally opposed to plain fact.

The church was held to be an infallible expositor

of the scriptures, and an infallible judge of all matters relating to religion. Whatever meaning the church put upon a passage was the true one. It was fatal heresy to believe differently from such decisions. But the church, at different times, explained the same passage, and decided the same case differently, and of course it was impossible that in both cases it should be correct. This is as certain as that two directly opposite things are not identically one. Still the obsequious dupes of the priesthood must truly believe that the decision of the church was right, and equally so, in the one case as in the other.

When it decided that "the Son was of the same substance with the Father," its decision was correct; and when it decided that "the Son was not of the same substance with the Father," its decision was correct. When the church decided that the "Virgin Mary was the Mother of God," its decision was correct; and when it decided that the "Virgin Mary was not the Mother of God," its decision was equally correct. These, and a thousand other absurdities, not less ridiculous, were forced upon the ignorant multitude, as "Mysteries of faith, useful to be believed, but not useful to be examined." We have seen, however, that a belief of them was useful to the priesthood only, while a careful examination of them might have been highly useful to the laity. Now in this enlightened age, we wonder at the blind devotion, and the implicit confidence of people in those dark periods. But are there not many things now taught as revealed truth, which will answer much better for "mysteries of faith," than for subjects of rational examination? Is not the doctrine of original sin, of this kind? It is taught as an essential article of the Christian faith, that the sin of Adam in partaking of the forbidden fruit is so imputed to all his posterity, as to involve them in his guilt, and subject them "to all the miseries of this life, to death itself, and the pains of hell for ever."

Hence every infant from his day till now, has come into the world infinitely criminal, and rendered so by an act not properly its own. This tenet may be useful, as a "mystery of faith," to those who aggrandize themselves by religious domination, but it surely will not endure candid examination. No one can be personally guilty of an act, with which he had no personal connexion. Our progenitors could no more render us guilty by their criminality, than they could make us timid by their fears, or dauntless by their courage. Guilt is the consequence of sin, and sin is purely a personal act. We had no concern in the sin of Adam, and, of course, have no more concern in the criminality of it, than we have with the murder of Abel, or the position of Uriah in the battle where he lost his life. The scriptures perfectly accord with this view of the subject. They do not denounce punishment upon men, as though sin came upon them by entailment, but on him "who doeth evil." "He that doeth wrong, shall receive for the wrong which he hath done." Perhaps these hints may induce some to examine this, and other "mysteries of popular faith," and if so, they will probably "forsake the foolish," and "walk in the way of understanding."

FOR THE GOSPEL HERALD.

Mr. Editor—Whenever difficulties occur in reading the Scriptures, it is rational that we should wish to read the opinions of others in order that we may get at the meaning intended to be conveyed by the inspired writers. I frankly acknowledge that I find many difficulties and if they can be fairly obviated, I shall, to say the least of it, believe differently from what I do now. We are exhorted to believe—believe what? why, that “Jesus is the Christ?”—“He that believeth and is baptized shall be saved, and he that believeth not shall be damned.” The salvation here spoken of, whether it be a temporal or an eternal one, is predicated on the condition that the person believes, &c.—his belief saves, and his unbelief damns. Christ is wholly out of the question; the man saves himself, and in this world too, if we are not mistaken.

If, Mr. Editor, the salvation and damnation have no relation to another mode of being, I want to know what those that believe are saved from. Are they saved from *sin* in this life? This cannot be the case, as we are told that “there is none good, no not one.” “If the righteous scarcely be saved where shall the ungodly and sinner appear?” Here again, whether the salvation be in this world, or the world which is to come, it is evident that the righteous are saved merely because they are righteous, and not because Christ died for them. Please to inform me, where the ungodly and sinner are to appear? Paul says in Romans iii. 28, “Therefore, we conclude, that a man is justified by faith without the deeds of the law.” This was his opinion and we shall not gainsay it. James says, “Ye see then, how that by works a man is justified and not by faith only.” Do they agree or disagree, in their statements? “But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.” So says Paul. But John affirms that “if we say we have no sin, we deceive ourselves, and the truth is not in us.” In Luke x. 23—28, we read as follows: “And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right, this do and thou shalt live.” If by eternal life in the above passage, is meant a never-ending existence in a future world, we think there is an instance of two at least in holy writ, who obtained this life by keeping the commandments.

Luke i. 5, 6; “There was in the days of Herod the king of Judea, a certain priest named Zacharias of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth, and they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Whatever blessings the law promised, surely Zacharias and Elizabeth were entitled to. If the blessing for keeping the commandments extend to another world, and men can obtain them, where was the necessity of Christ’s dying? “Sin,” says the Apostle, “is the transgression of the law.” But it appears Zacharias and Elizabeth walked in all the commandments and ordinances of the law blameless; consequently were not sinners; How then, can it be said with any propriety, that “all have sinned and come short of the glory of God?” Solomon says, “The righteous shall be recompensed in the earth, much more the wicked and the sinner?” David says “he hath not dealt with us after our sins nor rewarded us according to our in-

quities.” Do the two prophets speak language of the same import?

By publishing the above together with your remarks in the Herald, you will confer a favour on one who is desirous to know “what is truth.”

J. I.

Southold, December 1, 1825.

REPLY.

The passage in Mark xvi. 16, is a mere declaration of the present consequences of belief and unbelief.

Those who believe are saved from the condemnation spoken of, John iii. 18, 19. They are saved from the “love of darkness,” &c.

The ungodly and the sinner appear in the “gall of bitterness, and the bonds of iniquity.”

In reply to our correspondent’s queries respecting justification, we have only to say, that, “by the deeds of the law there shall no flesh be justified in his sight,” &c. See Rom. iii. 20—24. “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.” Gal. ii. 16.

Of the quotation from the Psalms, Proverbs, &c. we will only say, that “God is good to all,” in a sense above their deserts; but, at the same time, for the good of the sinner, recompenses him according to his true character.

It is evident, we think, that the *aionion*, or eternal life, is the consequence of faith, in this world, and is enjoyed by the party when he believes.

NOTE.—We understand James to teach the doctrine, that faith and works are cause and consequence. The believer will not refrain from good works, because he believes. His faith will impel him to a corresponding practice.

A CARD.

The Carrier of the GOSPEL HERALD wishes very respectfully to tender his compliments to his Patrons on the commencement of a *New Year*; and will wait on them, on Monday next, with a choice Address, and gratefully receive and acknowledge every token of their kindness.

JONATHAN BELCHER.

ANOTHER VICTIM

TO THE DOCTRINE OF ENDLESS MISERY.

A respectable middle-aged lady, a *widow*, in this city, ended her mortal existence on Sunday morning last, by hanging herself. This lady until a few days past, was cheerful, and comparatively happy; when the demon of orthodoxy assailed her with unhallowed stories of a future and endless hell, and the wretched woman perished a victim to the hellish hypothesis of interminable reprobation. The self-sanctified author of this popular mischief, may feel his importance increased by the fatal consequences of his labours; while the humane, reflecting mind will consider this victim another addition to the great catalogue of *pious murders*!

God is the unchangeable FRIEND of the *widow* and the *fatherless*; and him that has no helper; we be to the wretch, who dares deny this truth, and basely calumniate the King of Heaven!

TO CORRESPONDENTS.

We must defer the communication of *ALETHES* until our next Number, that we may publish the article entire.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

Payable in Advance.

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JANUARY 14, 1825.

NO. 18.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Continued from page 131.)

LETTER IX.

Dialogue between X, Z, and the Author, on Election.

Dear Sir—The following Dialogue between X, Z, and myself, may serve to obviate some difficulties which may be supposed, by persons who entertain different ideas, to attend the statement I have given of the doctrine of election :

X. Having read your Letters on Election, I find you suppose that a part of mankind are chosen with a view to the good of the whole, that all the blessings bestowed upon the elect are intended to make them a blessing to others, and that the unalterable design of *Jehovah* is to have mercy upon the whole human race, and make them all ultimately happy. I will thank you to inform me how such ideas are to be reconciled with the positive declaration of the *Most High*, "I will have mercy on whom I will have mercy," Exod. xxxiii. 19; Rom. ix. 15. Is it not evident from these words, that the *Lord* exerciseth his mercy in a sovereign way, as it pleaseth him?

Author. Undoubtedly, *Jehovah* is an absolute sovereign, and exerciseth his mercy, as he doth all his divine attributes, according to his own good pleasure; but why should we suppose that the sovereignty which God displays in the exercise of his mercy, limits it to a part of his creatures, when we are expressly told, that "His tender mercies are over all his works," and, that "His mercy endureth for ever?" If the *Most High* did not display his divine sovereignty in showing mercy to sinners, it might be doubted whether that mercy would ultimately overcome every obstacle to their happiness; but what can stand against the sovereignty of God? What can prevent his doing his pleasure in showing mercy, in which he delighteth, to all his creatures who, through sin, have brought themselves into a state of misery, that he may rejoice in them, and they all praise him? If the unbelief and aggravated iniquity of the Israelites, did not prevent his fulfilling his promises and gracious intentions respecting them, because his mercy interposed in a sovereign way in their behalf, which appears to be a thing referred to in the words you have quoted, may it not be concluded, that all the sins and miseries of mankind, will not prevent the final accomplishment of his gracious promises and kind intentions relating to them, through the interposition of his mercy in their behalf?

X. But is not the mercy of God discriminating? Are all alike partakers thereof? And are not divine favours bestowed through the exercise of discriminating mercy? For the Apostle hath declared "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Author. Let all this be fully admitted, what will it prove? Not that God's merciful disposition and gracious designs are limited to a part of his creatures. Not that all shall not, sooner or later, be made partakers of his mercy. Only, that all are not alike partakers of it in the present state. The mercy of God not being at present equally experienced by all, is no proof that all will not ultimately become recipients thereof; there was a time when he said he would have no mercy upon the Israelites; Isa. xxvii. 11; Hosea ii. 4; i. e. he would execute all his threatenings upon them, yet a time shall come when he will have mercy upon them all; Rom. xi. 32.

There are periods in which God hath shown, and will show, his wrath or displeasure against sin; but he will not be always wrath, his wrath endureth for a moment, but his mercy endureth for ever: therefore, mercy will ultimately triumph. Are not the tender mercies of God over all his creatures indiscriminately? Hath he not demonstrated his love to all mankind, by giving his Son to die for them? Is not the mercy of God manifested to sinners indiscriminately in the gospel? Can any reason be assigned why all who hear the gospel do not become recipients of divine mercy, so as to be saved by it, but their rejection of it? If the carrying into effect the gracious designs of *Jehovah* depended upon the creature, then there would be great danger of their miscarrying; then we should have cause to fear the universal restoration would never take place; but, since the accomplishing of all that God hath spoken is not of him that willeth, nor of him that runneth, but of God that showeth mercy, we may depend upon it every word shall be fulfilled, every thing, sooner or later, done for, and every blessing bestowed upon, every creature, that can be necessary to reconcile all to God; Col. i. 20.

X. How can I admit your reasoning to be just; seeing the Apostle hath not only said that God hath mercy on whom he will; but also that whom he will he hardeneth, and hath adduced the case of Pharaoh as a proof of his position? Rom. ix. 17, 18.

Author. Well, let us examine this matter, and not be hasty in drawing a conclusion which would be irreconcilable with the divine character and perfections, as revealed to us in the Scriptures; for who can reconcile with the belief that God is love,

that he loves all mankind, that he is good unto all, and his tender mercies over all his works, the supposition that by withholding his mercy he renders sinners impenitent, and then punishes them for their impenitence? Who can reconcile with divine justice, the notion that God is both the author and punisher of the obduracy and impenitence of sinners? Who can reconcile with such a view of the divine conduct, his unalterable abhorrence of iniquity, and strong protestations against it, and, in particular, the words of the Apostle, James i. 13; "God cannot be tempted with evil, neither tempteth he any man?"

X. How then will you explain the passage in question?

Author. Let us first consider the case of Pharaoh, as it is from thence the Apostle draws his conclusion, "whom he will he hardeneth," the words are "For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." To what raising up of Pharaoh, do these words refer? To his being brought into existence and raised up to manhood? I presume not, there is nothing in the passage that implies any thing like it: and it would be utterly unworthy of God to bring a creature into being, and raise him to manhood, for the purpose of making him a hardened rebel; that he might have the honour of destroying him. Do the words refer to *Jehovah's* raising Pharaoh to the throne, after he had made himself a hardened and impious wretch? This would very well agree with Dan. iv. 17; wicked men have frequently been raised to great power, that they might become a scourge in the hands of a righteous providence, and that their wrath might be made to praise the LORD; but I am of the opinion that the passage we are considering, refers to God's raising up Pharaoh and making him to stand after his sins had brought him to the brink of destruction, to his being spared after he made himself a vessel of wrath fit to be cut off, though *Jehovah* knew, when he raised him up from the destruction which was coming upon him by the former plagues, that the divine long-suffering would be the occasion (not the necessary cause) of his hardening his heart the more.

X. How do you suppose, then, God hardened Pharaoh's heart?

Author. Not by infusing an impenitent disposition into his mind, nor by placing him under an unavoidable necessity of continuing in rebellion, for then would Pharaoh have been an object of pity, not of blame or punishment; but, I conceive, the *Most High* was said to harden his heart, because the divine conduct towards him was the occasion of his heart being hardened, though its becoming the occasion of his obduracy was owing to his voluntary ignorance and abuse of it; so because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil, Eccl. viii. 11; and the goodness of God, which has a tendency to lead men to repentance, through their abuse of it, becomes the

occasion of their heaping up to themselves wrath against the day of wrath; Rom. ii. 4, 5.

X. Are we to understand nothing more than this by God's hardening the hearts of men?

Author. If any thing more be intended by it, I think it is, that when those towards whom God hath exercised much long-suffering, have made themselves vessels of wrath, fitted for destruction, his conduct towards them is such, as to suffer their infatuation to continue until they are justly made monuments of his displeasure against sin, as Pharaoh's did, till he was drowned in the sea; as the table of the Jews became a snare and a trap unto them; and as God sent those who would not receive the love of the truth that they might be saved, strong delusion, that they should believe a lie, that they might be damned; by suffering such circumstances to arise as would strongly delude them, and by such delusion bringing them under his terrible judgments, which I suppose to be the thing intended by damnation in the passage alluded to, that so they might be made examples of his indignation against incorrigible unbelief and disobedience.

X. But does not the Apostle speak of God's acting from his own sovereign will, when he hardens sinners?

Author. What then? Can there be any thing contrary to wisdom, justice, and goodness, in the sovereign operations of the divine will? Can it be possible for God to harden any creature in the sense before-mentioned, until he hath so completely made himself a vessel of wrath, as to render it wise, just and good, for him to be made an example of the divine displeasure? Was not this the case with respect to Pharaoh, the Jews when they had filled up the measure of their iniquities, and of those who received not the love of the truth?

X. But do you suppose that God will ever after have mercy upon those who are made monuments of his displeasure?

Author. Yes, for it is expressly declared of the Jews, that God hath concluded them all, or shut them up, in unbelief, not that he might for ever withhold his mercy from them, but that he might have mercy on all; Rom. xi. 32.

X. For what end do you suppose God hardens sinners, in the sense which you admit he does it?

Author. The end of his conduct towards Pharaoh was, that his name might be declared throughout all the earth; Rom. ix. 17. His design in making the Jews monuments of his just displeasure was, that they might in due time be brought to fear his name, and be made recipients of his mercy; Deut. xxviii. 58; Ezek. xvi. May it not be concluded he hath the same end in view in all similar cases, seeing he doth not afflict willingly, nor grieve the children of men? Lam. iii. 33.

X. The Apostle hath compared the *Most High* to a potter, who hath power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour; Rom. ix. 21. How will you reconcile that comparison with your views of election?

Author. I feel no difficulty here. No potter can

have greater power over the clay, of the same mass to make such different vessels as seemeth good to him, than God hath over the whole human race, to place them in such situations, and fit them for such purposes as seemeth good to him; but, did you ever know or hear of a potter who, to display his power over a mass of clay, formed a part of it into vessels of the most curious workmanship, calculated for the most useful purposes, and of the other part formed such vessels as could never become either useful or ornamental, but were fit only to be dashed in pieces, or remain useless lumber, a lasting monument of the caprice or incapacity of the artificer? Would not you think such a potter a very foolish man? If we knew of such a potter, would it not be most absurd to compare the only wise God to such a foolish and capricious man? Every skillful potter will form every part of his clay into some useful vessel, if he be capable of doing it, and surely though a mortal may fail in his ends of utility, for want of skill and ability, the infinitely wise and powerful God cannot.

X. How, then, will you explain the matter?

Author. The Apostle referred to the power of the potter over the clay, in answer to a question which he supposed an objector to his reasoning, in the preceding part of the chapter, would ask, to show more fully the propriety of that reasoning. Hath the Potter power over clay, of the same mass to form different kinds of vessels, some for what men call honourable, and some for what they call dishonourable uses, but all for some use; and shall it not be admitted that God hath the same power over his creatures, of the same family, the descendants of Adam, to make more or less honourable nations, as the Israelites, the Ishmaelites, and the Edomites: to make Israel a peculiar vessel, which he would fill with his glory, while Moab was his wash-pot, and he cast his shoe over Edom? Psalm lx. 8. What could deprive him of the power of manifesting his discriminating mercy to Israel, of making them a vessel of that mercy, while he made the Edomites, for their sins, a vessel of dishonour? Mal. i. 4. What inconsistency was there in his making Pharaoh, who had fitted himself for destruction, a dishonourable vessel, by bringing his plagues and judgments upon him, while he made Israel a vessel of mercy, by his merciful interposition for their deliverance, and of honour, by raising them to the most honourable station among the nations? Something like this I understand to be the Apostle's design, in the comparison we have noticed, and to show the Jews that the same power which had raised them to such high honour, could reduce them to the most dishonourable situation among the nations, while those who were called by the gospel should, as vessels of mercy, become recipients of honour and glory.

X. But how will you prove, that vessels of wrath and dishonour shall ever be restored to happiness?

Author. If when a vessel is marred in the hands of a potter, he can form it again, and continue his work, until he hath completed it to his own mind, shall it be said that *Jehovah* cannot do the same

with his creatures, if they be marred under his hand in his dispensations towards them, and broken in pieces like a potter's vessel? Cannot he form them again, continue his dispensations towards, and his operations upon them, until he has made them such as he can rejoice in, pure and happy beings? Shall it be said, that God hath less power over his creatures than the potter hath over the clay? When the Lord commanded Jeremiah to go down to the potter's house, and the prophet had there seen the vessel which the potter made marred in the artificer's hand, and formed again by him into another vessel, as it seemed good to him to make it, the question was asked, "O house of Israel, cannot I do with you as this potter, saith the Lord? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel!" Jer. xviii. 6. If God can do thus with the house of Israel, cannot he do the same with all his creatures? The Apostle declares, not only that all things are of God, and through him, but likewise that all things are to him, Rom. xi. 36. But how can all things be to him, unless all things be made ultimately to enjoy and praise him?

Z. I think you have sufficiently answered the inquiries of X. But there is one which I beg leave to mention, which perhaps you will find more difficulty in answering. You will admit that God was as capable of manifesting himself to the whole world, and of blessing all mankind, at the time when he called and blessed Abram, as he was of manifesting himself to, and blessing that patriarch. You will also admit that the *Most High* was as capable of giving the lively Oracles to, and of establishing his pure worship among all the nations of the earth, as he was of giving those Oracles to, and of establishing that worship among the Jews. You will farther admit, that God did, at that very time, love all his creatures, yet you contend that he bestowed great favours upon some, which he did not bestow upon others. I ask, therefore, how you will reconcile your statement of the peculiar dispensations of divine grace, with what you assert concerning the love of God to all his creatures? If he loved all, why did he not manifest himself to all at the same time? Why did he distinguish one nation with his favours, if he desired that all nations should be the recipients of his infinite goodness?

Author. I trust I have, in the course of my Letters, brought forward such facts as fully substantiate the doctrine of God's peculiar and distinguishing grace; and that I have sufficiently proved that the divine love, mercy, and grace, extend to all mankind; now, though there should seem to us some difficulty in reconciling the doctrines of distinguishing and of universal favour, if we find full evidence of both in the Holy Scriptures, ought we on account of the supposed difficulty to reject either? Ought we not rather to conclude that, as both appear to be doctrines of revelation, they must perfectly agree; and that it is owing to the ignorance and weakness of our minds that we cannot perceive their perfect agreement? I hope the premises which I have laboured to establish, will warrant the conclusion,

that God hath in all cases done that which is most calculated to produce the greatest good to the whole creation, and if I should not be able to solve every difficulty, you ought to impute it to my weakness and want of farther knowledge, not to any defect in the premises themselves, if they appear to be strictly scriptural. Considering how limited our capacities are, it cannot be surprising that we should not fully comprehend the plans of infinite wisdom. Paul himself, when reasoning upon the depth of the wisdom and knowledge of God, displayed in his ways of providence and grace, exclaimed, "O the depths!—How unsearchable are his judgments and his ways past finding out!"

Z. I am not disposed to controvert the truth of what you have now stated, being aware that we may imagine contradictions where none in reality exist: yet I think when we cannot see the perfect agreement of any two propositions, we ought to inquire and examine until we discover their entire harmony: I am fully satisfied that there can be no contradiction in what God hath spoken, yet I shall be glad to hear what more you have to say in reply to my inquiry.

Author. I think I have already fully shown, in my Letters, that God's design in blessing a part was, through them, to make all mankind happy; but if this be not deemed sufficient to remove from the *Most High* all charge of partiality and want of love to the rest, I would ask, how you think it consists with the infinite wisdom and goodness of God, with his love to all his works, to have made them so various in their capacities, situations, and enjoyment; for a great diversity must be discovered in this respect, if we begin with angels, principalities, and powers, in heavenly places, and descend on the scale of being to the most diminutive insects? All are not endowed with the same powers, placed in the same stations, favoured with the same enjoyments.

Z. As all the creatures in the universe are parts of one complete system of beings, that vast variety which appears in their powers, stations, and enjoyments, from the brightest of the angelic hosts, down to the meanest reptiles, may be considered as a varied display of the infinite wisdom, power, and goodness of God, diversified throughout all his works, and exhibited in as many different points of view as there are different productions of the divine hand. Besides, the variety which appears throughout the creation adds to its beauty, as all the parts are proportioned with the nicest symmetry, to constitute the most perfect and stupendous whole; and every part endowed with those powers, placed in that situation, and favoured with those enjoyments, in the general system, which may render them a blessing to the whole. But what has this to do with the subject before us?

Author. It may serve to illustrate the point we are discussing, for if the varied operations of the Sovereign Artificer of the universe, his forming some of his creatures with superior powers, placing them in more exalted stations, bestowing upon them higher enjoyments than others possess, be no way

inconsistent with his unceasing love to the whole universe of creatures, why should it be thought inconsistent with the love of God to the whole race of man, for him to distinguish individuals with peculiar favours, for him to admit a degree of the same variety into the dispensations of his providence and grace, which so manifestly appears in his works of creation? I would also ask, do you not suppose God could have created all mankind at once, in full maturity, had it been his pleasure, as he did Adam?

Z. Undoubtedly he could, had it been his good pleasure.

Author. Then, how will you make it appear that it was more consistent with his infinite goodness to create one man and woman, and make them the progenitors of the whole human race, than it would have been for him to have created them all at once, in a state of complete manhood?

Z. Had they been formed all at once by the mighty power of God, instead of being produced as they now are, by generation, there would not have been that near relation, close connexion, mutual dependance, and those tender ties, which now subsist; from which arise all the conjugal, paternal and maternal, fraternal and social affections; which give birth to such a variety of endearments and tender feelings, which stimulate to so many kind offices, and lay the foundation of those relative duties which are calculated for our improvement and felicity; by which mankind are united as one great family, and true self-love and social are made the same. Hence, I conclude, that the system of procreation was more consistent for infinite goodness to establish, than that of the immediate creation of the whole human race would have been, because better adapted to the progressive state of man, and more calculated for his improvement and happiness.

Author. And may not the same be said of the dispensations of divine grace? If God had blessed all mankind at once, how could things have been carried forward in that progressive course which is so eminently calculated for the developement of all the divine perfections, and the gradual improvement of all human beings in virtue and happiness? How could individuals have had that wide field opened before them, for the exercise of faith, patience, fortitude, condescension, sympathy, compassion, and usefulness to others? God's design is to unite all in one body, by the bonds of mutual love; but can we conceive how this could be effected so well as by first blessing one, and then making him the instrument of blessing others, and so on until all are made happy? Thus, I conceive, the plan which God hath adopted of making the bestowment of peculiar favours subservient to the ends of universal benevolence, will be found, upon the strictest scrutiny, every way consistent with the universal love of God to his creatures.

I remain,

Sincerely yours,

In the bonds of the gospel.
(To be concluded in our next.)

From the (Portland) Christian Intelligencer.

ELDER HUTCHINSON'S ADDRESS.

(Concluded from p. 132.)

3dly. The first covenant was made by the voice of words from Mount Sinai on one hand; and by the consent of the one voice of the people on the other: But the new covenant is Jesus himself; so that he is not only the mediator, but the covenant also. Isaiah xlii. 6, 7. "I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant unto the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Chap. xlix. 8. "Thus saith Jehovah, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people to establish the earth, to cause to inherit the desolate heritages."

4thly. The blood of the first covenant was the blood of beasts, which was only a figure of the true: but Jesus being a high priest, as well as covenant and mediator (that he might be all to us) of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats, and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Heb. ix. 11, 12. Now that the promises made to Abraham, were the promises of the new covenant; and that the conditions of the old covenant could not make them void, is evident from Gal. iii. 16, 17. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

From all which I cannot see, but what the period must arrive, in the dispensation of the fulness of times, when all nations, kindreds, and families of the earth will partake of the blessings of the new covenant. Another occurrence which has caused me to hope for a restoration, is the following: There are a number of passages in the New Testament scriptures, both the sayings of our Lord, and his apostles, which foretold a second coming of Christ, in which is represented his sitting on the throne of his glory, and coming in the clouds of heaven, as in Matt. xxv. His descending from heaven with mighty angels in flaming fire; as in 2 Thess. I. Wherein it is also represented, or positively declared, that he will send the wicked away into everlasting fire, or punishment; and take vengeance on them who know not God, and obey not the gospel. And many other passages there are, which speak much in the same manner, both in regard to his coming, and also his judging and punishing those who live ungodly.

Now I propose for consideration, whether all these scriptures, or the most of them, when speaking of the end of the world, (which is connected with some of them, as in Matt. xiii. 49, and which

is generally understood to be the period when these scriptures will be fulfilled) I say, may they not be understood to mean the end of the Jewish dispensation? And Christ's second coming, sitting on the throne of his glory, &c. may it not refer to his setting up his Kingdom in the world, when he should manifest himself by his spirit to his servants, who were his mighty angels? And the judgment and condemnation of the wicked, does it not mean that judgment which is set up in every man's mind by his divine spirit; in which all wickedness is condemned, and all wicked men have to receive according to their works, the fruit of their rebellion, so long as they continue in rebellion, whether in the present or coming world? Now as you will be ready to answer me, that this is not their meaning, I will show you why I think it probably is; and the following scriptures are one principal cause of this idea: Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they shall see the son of man coming in his kingdom." Mark viii. 38, and ix. 1. "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." "And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power." Matthew xxiv. 30—33. "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. Verily I say unto you, this generation shall not pass till all these things be fulfilled."

Now these are but few passages out of many, which either directly or indirectly inform us (as I understand them) that the coming of Jesus in the glory of his Father with his holy angels, would be immediately after the end of the Jewish dispensation, or before the generation should all die, in which the blessed Jesus lived in the flesh.

Now if you cannot believe this, am I blameworthy for believing the declarations of the plain letter of the holy scriptures? Or is it reasonable to call a man an infidel, for believing what Jesus Christ and his holy prophets and apostles have said?

But as I have already written more than I premeditated, (although there are many other particulars which I omit for brevity's sake) I will conclude by giving you a summary statement of my present views on the vast subject of our redemption. As our good Creator has seen fit to suffer evil to rise up among his creatures, and to make its dreadful devastations, it appears to me he has always determined to bring it to an end.

I understand furthermore, that Jesus Christ is the person appointed to this very work. I understand Jesus to be as near related to all the children of

men as the first Adam, and the eternal son of God also. The first Adam had no father but God, it is even so with Jesus. The first Adam was the husband of the woman, and from whom she was taken. The second Adam was the seed of the woman, and husband of the church, which I hope will ultimately be all mankind. This glorious person, who in due time was made flesh, or the seed of the woman, I understand to be the manifestation of God, as light is the manifestation of fire. And this idea is corroborated by the scriptures of both testaments.

The coming of Messiah for this glorious work was foretold by all the prophets of Israel, who lived prior to his coming. And I understand them to foretell the whole of the time of Messiah's reign or the gospel dispensation, including man's probation, whether in this or the coming world, to be a day of judgment, or the day of judgment which is so often mentioned in the New Testament scriptures.

I understand that the day of judgment, or the reign of Jesus commenced at the close of the Jewish dispensation; and will continue until he has subdued all things unto himself.

I understand that (although I hope that God has determined to gather together in one all things in Christ) men are moral agents; that is, they have from the Lord a full power of choice in things pertaining to life, and salvation, and religion; that those who believe in Christ, submit to him and live as his divine spirit (which I believe is, a measure of it, in every man) directs and governs them, are already saved from their sins by it. While those who live in rebellion against the spirit of Christ, are damned or condemned, already; and now have indignation and wrath upon them; and must remain in that state, whether in this or the world to come, until they leave off their rebellion and submit to Jesus. And I think that true faith leads me to hope that the lovely person Jesus Christ, is possessed of such infinite patience, that he will never finally give up one of them, but suffer long with them, either in this, or the coming world, until every poor rebel is worn out, and sick of his own rebellion; or until divine vengeance hath executed the very last mite of that punishment, which it requires of those who tread the blood of the covenant under foot. Reign, sweet Jesus, reign triumphantly, until thou hast subdued all things to thyself: and never leave, O mighty Conqueror, one of our poor, wretched race, in the chains of Satan, until all shall realize the sweets of thy nature, and the equity of thy government, and sing the praises of their Creator and Redeemer in one eternal acclamation in the highest heaven.

I request the patrons of the *Intelligencer*, who reside in the before-named counties, to offer the loan of the numbers which may contain this communication to their neighbours, if they have any near them who are of the classes I have particularly addressed.

SAMUEL HUTCHINSON.

Buckfield. Sept. 9, 1825.

"P. S. I should not have thought my present views could have been a matter of so much surprise to my friends as they at present appear to be; when

it may be remembered that I always believed, and preached publicly, that God and Jesus Christ, stand in a never-ceasing desire to bring back all fallen nature and creatures, to their first glorious state. So that the change in my views is simply this—that I used to think God's will in this thing would never be done, whereas it now seems to me, according to the scripture prophecies, that his WILL, will ultimately be accomplished.

Neither may any body expect to hear from me, (if it is God's will I should live to preach hereafter,) a testimony contrary to what I have preached, these many years; as I now tell you, that I believe the doctrine I have heretofore preached, is eternal truth.

S. H.

FOR THE GOSPEL HERALD.

Mr. Editor—A writer in the "New-York Observer," over the signature of "Philodemus," has published a series of numbers on "future existence," none of which have been seen by the writer of this article except the last one that has appeared, "No. xv." on the article *Gehenna*, which is deemed too important to pass unnoticed. I propose to give the number to you entire, interspersed with a few comments, that your readers may see that I have not misrepresented the author, *Philodemus*, and also that they may see to what miserable subterfuges our religious opponents are resorting, and what they would give us for divine authority!

"FUTURE EXISTENCE. No. XV.

Annihilation were a privilege;
To be no more an eligible cure!
But ah! the truth of God forbids the boon—
Justice and Truth combine to fix their state
Immortal and tormented; endless doom,
Sentence of horror! can it be the truth?—
Ask God:—He knows the prison he has made,
The proper turpitude and meed of sin,
The sins of men and all the sum of things;
Ask him! his words are necessary truth.

ANON."

To whom, I ask, would annihilation be a privilege?—And why should any one choose it, even if God did not forbid it, unless God has given us an existence which is worse than none? Death relieves man, as well as all other animals, from all the ills of life—and who, where, or what, is that Demon, horrible and malignant! that will give to man an immortal existence, merely for the sake of tormenting him? Neither Truth nor Justice requires such a state; and well may it be called a "sentence of horror!" or a *horrible sentence!!!* Such a state would be infinitely worse than none, and to suppose that God will give it, is only to suppose him capable of being infinitely cruel! God forbid the blasphemous thought! The words of God, indeed, "are necessary truth;" and we *should* feel *truly* grateful to him, that he has given to us—(for the wisdom of God is without partiality,) to all men—"eternal life, and this life is in his Son." 1 John v. 11.

"In commencing a survey of the instances, in which the word *hell* in our version of the New Testament has *Gehenna* for its original, it may be proper to refresh the mind of the reader with an authentic definition of that terrible word. We extract the following from *Robinson's Wahl*, a Greek and English Lexicon of the New Testament that has just appeared, from the Codman Press, Andover, Mass.—a work of deserved celebrity as original, and as translated by our very learned and promising young countryman, the *Assistant Instructor in the Department of Sacred Literature* at Andover, a most valuable accession to our clerical libraries.

The definitions and authorities, cited in No. IV. of this series, will be found upon comparison to receive support from the present citation. There is, however, no critic of respectability whose suffrage is not harmonious; and no word of importance in the New Testament, the science of which, in its meaning, its history and its uses, is more certain and demonstrable. There are few more momentous!"

Lexicons are convenient things enough, so far as they state facts, and appeal to their authorities for the truth of them; but when they state the mere *ipse dixit* of the author, or compiler, they are of no more authority than the sources from whence they proceed. They are of no use whatever (more than a matter of convenience) to the learned. The learned make Lexicons, for the benefit of the unlearned, but the learned never go to them for instruction; but they go to the materials from which the Lexicons are, or else ought to have been made. If Mr. Robinson had enclosed in brackets, his own additions to the work he professed to translate, we should have had some criterion whereby we could have distinguished him from his learned author, *Wahl*; but as he has not, although he acknowledges that he has made some additions, the Lexicon, after all, is of no higher authority than the *Andover school*! The reader, however, will be able to distinguish what he states, as matter of fact, from what he states as matter of opinion: and whether it be his own opinion, or that of his learned author, it is a matter of no consequence to us. Here follows his explanation of the word in question.

"*Gehenna*, i. e. the fires of Tartarus, the place of punishment in the infernal regions. It properly signifies the *valley of Hinnom*, a valley just south of Jerusalem, running westward from the valley of the Cedron, well watered, and in ancient times most verdant and delightfully shaded with trees. It was here that the idolatrous Israelites established the worship of Moloch, under the form of a brazen image, having the face of a bull; and to this image they offered their own children in sacrifice, causing them to be consumed in a furnace of fire, into which they dropped from the arms of the idol. 1 Kings xi. 7; 2 Kings xvi. 3. The valley is also called *Tophet*, Jer. vii. 31, from the drums which were beaten to drown the cries of the victims. After the captivity, the Jews regarded this spot with abhorrence on account of the abominations which had been practised there, and following the example of Josiah, 2 Kings xxiii. 10, they threw into it every species of filth, as well as the carcases of animals, the dead bodies of malefactors, &c. To prevent the pestilence which such a mass would occasion if left to putrefy, constant fires were maintained in the valley in order to consume the whole; and hence the place received the appellation, *Gehenna of fire*. By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the *infernal fire*, to that part of Hades, in which they supposed that demons and the souls of wicked men were punished in an eternal fire."

The first assertion, "the fires of Tartarus, the place of punishment in the infernal regions," I take to be the opinion of Mr. Robinson; but if it be the opinion of Mr. *Wahl*, it is no better. It is made without any authority from the scriptures; nor can there be the least authority produced in favour of it which is entitled to the least possible credit. If such authority can be found, let it be shown. The very following clause contradicts it. "It properly signifies," &c.—to which there is no objection, except I should rather conclude with Parkhurst, that the valley itself was called "the valley of *Tophet*, not from the Hebrew word signifying a *drum*, but, from the

fire-stove, in which they burned their children to *Moloch*." Hence says Parkhurst, "In the N. T. *Γέννα το πυρός*, *A Gehenna of fire*, Matt. v. 22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being *burnt alive in the valley of Hinnom*." To this same purpose, we have also, the opinion of Dr. Clarke, who says, in his notes on Matt. v. 22, "There are three kinds of offences here, which exceed each other in their degrees of guilt. Now, proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1st. The judgment, the council of *twenty-three*, which could inflict the punishment of *strangling*. 2dly. The *Sanhedrim*, or great council, which could inflict the punishment of *stoning*. And 3dly. the being *BURNT ALIVE* in the valley of the Son of Hinnom. THIS APPEARS TO BE THE MEANING OF THE PASSAGE."

But the idea that the Jews, "who could imagine no severer torment than that of fire, transferred this name, by an easy metaphor, to the *infernal fire*,"—either in Hades or any where else, rests on no authority whatever. Our self-styled orthodox clergy are trying very hard to make out such a transfer, but they will most assuredly fail in the attempt, as they have already failed in their attempts to make out a future state of torment in another world from the words *sheol* and *hades*.

But our author says,

"The grand fact is, that Jesus Christ used the word in his preaching, according to the current import, and thus put the sanction of his infallible authority on its received signification, in regard to the punishment of the future state. It is this fact that identifies the Jewish usage of the word, with the doctrine of Christianity: it is this tremendous fact which makes the word of such overwhelming force in our religion."

"*Whosoever shall say, 'Thou fool,' shall be in danger of hell fire.* Matt. v. 22."

"I would render the latter part of the passage thus, *shall be obnoxious to the Gehenna of fire*: i. e. he is exposed in legal desert to eternal punishment in hell."

"The meaning of the Saviour is obvious. The only question is—but there is no question. I will not honour the poor resource of infidelity! It is the saying of Jesus Christ! If we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. 2 Tim. ii. 12, 13."

Let *Philodemus*, or any one else, produce the law of God, which requires "eternal punishment in hell," and then, and not till then, we will admit the correctness of his inference. But we challenge him, and we do it fearlessly; yea, we might defy him to produce such a law! It does not exist. There is nothing like it between the two lids of the Bible. But what powerful reasoning we have to contend with! "The only question is—but there is no question.—infidelity!"—Out! Je n'en puis plus!

Philodemus proceeds,

"*And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.* 29, 30."

"These three instances occur in the sermon on the Mount, which deists profess to love so well and to admire so much, and to except—so charitable—from their general invective against Christianity."

Now, what does Philodemus find in this so very terrible? Surely he does not understand it literally; or if he does, neither he, nor any one else, has complied with the requisition: for we presume that P. has still two eyes and two hands! Deists, then, may still have as charitable an opinion of Christ's sermon on the Mount as ever, notwithstanding the above text in it. It is similar to the one following.

"And fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." x. 28.

"These words are part of the official charge of the Saviour to his first ministers, the twelve apostles, at their inauguration. They are in their spirit applicable to all disciples; but *especially and originally applicable to ministers of the Gospel.*

"A Universalist (if the episode may be pardoned; it contains a known fact) once in conversation with a private Christian, told him, in exposition of this verse, that the original meant *grave*, and the purport of the sentence was that God would inflict some miraculous temporal judgment. "Indeed," said his auditor, who made no pretension to classic skill, "that seems incredible: for first, it does not appear how 'both soul and body' can be destroyed in the grave; and second, it is very obvious that the Saviour meant to inculcate *the fear of God alone*, as he who could alone destroy *both* soul and body; but if the whole sentence refers mainly to the grave, I see not why it were not proper to interpret it—*be afraid of the sexton and the grave digger!*"

Let Philodemus give us the name of "a universalist" who has thus exposed his ignorance, and the time and place of this "conversation;" and until he does it, I, for one, shall consider it a base fabrication, to help him on with what he had no scripture authority to prove.

Only keep in view what the word *gehenna* "properly signifies," according to the learned author produced by P. himself, and there is no difficulty in understanding every passage where it is used. It is impossible that its figurative use should be any thing *worse* than its literal meaning. Such a climax cannot be found in the whole science of letters. When David said, "The sorrows of death compassed me; the pains of hell gat hold upon me;" he meant something more tolerable, and less terrible than death itself; i. e. literally; for these sorrows, and these pains, however severe, did not kill him.

Although it seems hardly necessary here, yet I have promised to give the whole of the number before me.

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire." xviii. 9.

"This text is the parallel of two in the sermon on the Mount. Jesus never used repetition for want of thought! but he often repeated these solemn admonitions. Would that all his professed ministers were sufficiently *prudent* to imitate their master!

"Wo unto you, Scribes, and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of hell than yourselves." xxiii. 15.

"This denunciation is so awful and so intelligible, that we obtrude no commentary. The chapter in which it occurs is one continuous manifesto and menace of the vices of the clergy of that age. Their professional ambition and pomposity, their affectation of state and worldly honour, "and to be called of men, Rabbi, Rabbi," their hypocrisy and crime, are themes upon which the Son of God expatiates with a severity that has no parallel!

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" 33.

"This is plainness! how impartial and fearless is this constituted judge of quick and dead! how aggravated and hopeless the condition of his haughty hearers! But they belong not to that age alone."

On the above, I shall only remark, 1st. It appears that Christ used the word *Gehenna*, in all his public preaching, of which we have any account, but barely seven times, even according to Matthew; four times, according to Mark, once according to Luke; and John does not inform us that he ever used it at all: but if a modern orthodox preacher were to use the word *hell*, not more than seven times in one sermon, he would be thought quite moderate. 2dly. What can be the meaning of the words *ὁ υἱος γεέννης* a son of *Gehenna*, unless it be one that deserves to be burnt alive in the valley of Hinnom? It is the same as if we should say, There goes a child of the gallows—we should undoubtedly mean, There goes a person who deserves to be hung! 3dly. The Jews of that generation did suffer a punishment, if possible, more intolerable than that of being burnt alive. And if similar judgments are reserved for those who are compassing sea and land to make proselytes, who are tenacious of small things, but neglect the weightier matters "of judgment, mercy and faith," who can help it? Let those who are guilty, beware.

"INFERENCES.

"1. *The doctrine of eternal perdition* is taught in the Scriptures, just as clearly as human language can contain it! and is just as certainly *the truth of God*, as it is certain that Jesus Christ was no impostor.

"2. The genius of christianity has nothing to do with temporizing, with squeamishness, servility, or fear of man; with affectation, cant, or enthusiasm. It is courageous, composed, impartial; a system of "truth and soberness."

"3. How dreadful to be stupid in the things of religion! what has God revealed about the desert and the dangers of the impenitent? many *know*—with whom it is all practically nothing! What will be their end?

"If not so frequent would not this be strange?

That 'tis so frequent, this is stranger still.

PHILODEMUS."

COUNTER INFERENCES.

1. *The doctrine of eternal perdition* is taught in a Lexicon printed at Andover, (Mass.) just as clearly as human language can contain it! and is just as certainly *the truth of Calvinism*, as it is certain that John Calvin was in any way accessory to the burning of Servetus!

2. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

3. "La folie des insenses est toujours folie." Prov. xiv. 24.

ALETHES.

CAUTION.

All persons are hereby cautioned not to pay money to P. Lawrence, the former carrier of this Paper, on account of the editor; nor to place any confidence in him unless upon their own responsibility; as the said P. Lawrence is not, has not been for some time past, neither will be, employed by the editor of this paper, in any shape whatever.

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PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, JANUARY 23, 1825.

NO. 19.

LETTERS ON ELECTION,

By Richard Wright of Glasgow, (Scotland.)

(Concluded from page 140.)

LETTER X.

Dear Sir—I hope the statement which I have given of the Scripture doctrine of Election, and its connexion with the Universal Restoration, will be admitted by the serious and impartial reader to be of great practical utility.

Election, as maintained by many of its advocates, has, I fear, been a stumbling-block to sinners. Some have presumed, that, if included in the chosen number, their salvation must be secure, let them act as they will; and that, if not of that number, they have supposed, not all they can do, not all the means they can make use of, can ever change an irreversible decree, which has excluded them from salvation, or prevent their inevitable damnation. I will do serious and pious Calvinists the justice to say, they have frequently laboured to guard their doctrine from such a construction; but the thing has been, and still must be, in many instances, impossible, as their statement of it seems evidently to lead to such a conclusion. Its baneful influence has been counteracted where its adherents have been influenced by real piety, but no where else; and such counteraction is to be ascribed solely to the dispositions of individuals being better than their ideas. I trust the representation given in my Letters completely sets aside the baneful conclusion to which Calvinian election is liable; for it goes directly to show, that the elect cannot be made happy any farther than they are obedient to God and useful to men; and that the non-elect are not excluded from salvation, or from the enjoyment of any blessing necessary to their happiness, by their non-election; but that, on the contrary, the door of salvation is kept open before them, and all the means of happiness afforded them, through the medium of the elect; that nothing can keep them from being saved and made completely happy, but their wilful rejection of the gospel, and continued rebellion against God. Does it not hence appear, that our views of election have greatly the advantage over Calvinian election, in point of practical tendency?

Calvinian election has frequently operated as a discouragement to sinners, when truly awakened to see their lost, helpless, perishing condition. Conceiving that God loves only a chosen few—that Christ died only for them—that the gospel is intended to save none else—and, not being able to discover any evidence of their being of that number, they have been driven to the brink of despair,

if not to desperation itself; when, had they been informed, that all the peculiar manifestations of divine love, the operations of distinguishing grace, and God's election of his people, are intended to open the way for him to manifest his love to all his creatures, and make the whole world happy, they would have been encouraged to hope in divine mercy, to look unto Jehovah for his salvation, instead of being discouraged. The latter is the light in which I have endeavoured to place the subject; hence, I conclude, that my statement is calculated to be useful to sensible sinners.

Calvinists and Arminians have never completely refuted, never can completely refute each other, so long as both remain on their present ground. They are both right and both wrong. Before I was a Universalist, I was convinced that there must be some medium between their different systems. When the Calvinist contends, that the love of God is unchangeable—that all for whom Christ died shall be made happy—that the counsel of God shall stand, and all his gracious designs be carried into effect—he has Scripture to support him; and all his opponents, however acute their reasoning, cannot refute *his* positions. When the Arminian asserts that God loves all mankind—that Christ died for the whole world—and that the Most High desires the happiness of all his creatures—the lively Oracles afford such decisive evidence of the truth of *his* positions, that all the arguments his opponents are masters of, however great logicians they may be, can never set them aside. But when the Calvinist contends, that the love of God, the universal Creator and governor of the world, is restricted to a part of his creatures—that Christ died for none but that part—and that he who is good to all, and whose tender mercies are over all his works, never intended to make any others happy—reason revolts, Scripture furnishes evidence against him, and the Arminian will oppose him with success. And when the Arminian asserts, that the love of God may change—that sinners are capable of extinguishing it—that millions of those for whom Christ died, and whom God intended to make happy, will be endlessly miserable—right reason cannot approve it, Scripture protests against such ideas, and the Calvinist will triumph. This appearing to me to be the true state of the case, I conclude, that the long continued controversy, between the two parties, never can be so settled as for both to unite, with complete harmony, in the cause of Christ and human happiness, but by both receiving a more perfect system of truth, which shall comprise the leading doctrines of both. Such a system I think

my Letters calculated to promote; therefore, I think my statement calculated to be of practical utility.

A professed unbeliever will be able to prove, that the systems of Calvin and Arminius are unworthy of that infinite wisdom, power, and goodness, whereby the world was made and is governed. He will say, that a system which represents the Father of the universe as loving and making provision for the happiness of only a part of his creatures, could never proceed from the God of infinite goodness. And he will say, that the opposite system, which supposes him to love all, and design the happiness of all, but that, after a few years, he will cease to love a considerable part of his creatures, and be baffled by them, and disappointed in his benevolent designs to all eternity, could never be communicated to men by him who is *almighty and unchangeable*; that if such be the doctrines of the Scriptures, they cannot be a divine revelation, because they convey unworthy ideas of the *Supreme Being*, either bounding his love or his power. Who can refute the unbeliever when he makes such assertions? By what arguments can the glaring inconsistencies of either Calvinism or Arminianism be reconciled with the infinite wisdom, power, and goodness of God? The view which I have taken of the peculiar doctrines of the gospel, their connexion with, and subservience to the designs of Infinite Goodness, I think is not at all liable to the above objection of unbelievers; upon the ground I have taken, we may boldly meet the opposers of revelation, face all their arguments, nor fear to engage in obviating all their objections. This is a matter of no small utility.

Calvinism carries an idea of selfishness upon the face of it, however generous many of its advocates may be. For a few men to suppose themselves the exclusive objects of divine love—the only persons for whom Christ thought it worth his while to die—that all the riches of divine grace are settled upon them for their exclusive emolument, looks much like a monopoly, claimed by a corporation as their private property. The tendency of such views of God and of his grace, is to sink the public in the private feeling—to bury the general interest in the private concern—to render men indifferent to the happiness of others. Far different, I conceive our views of election to be; for we conceive our being chosen, and all the favours bestowed upon us, not to be merely for our own emolument, but for the emolument of the whole creation—that God hath blessed us, in order to make us a blessing to others. Surely such a view of things must be calculated to stir up our minds to the greatest exertions for the good of others—to make us feel that our situations and all our enjoyments are a trust, to be improved and appropriated to the general benefit.

The Arminian system is inefficient in its practical tendency, for it represents the wisdom, power, and love of God as too weak to carry into effect all his benevolent designs. According thereto, he loves all his creatures for a time, and contrives to bring about their happiness; but, meeting with continual

opposition from them, he at length gives up, lets his love to them die, takes no farther steps to effect their happiness, leaves off to pursue their good, and consigns them to their fate. Can such a view of the divine conduct be calculated to influence the Christian never to cease loving, nor to give over seeking the happiness of all mankind?

In treating the subject of election, I have considered God as never ceasing to love all his creatures, but ever adopting such measures as are best calculated to recover them to purity and happiness; and that he never will cease to carry on his benevolent plans, until the whole creation be made pure and happy. Are not these considerations calculated to stimulate us to the greatest possible perseverance, the most incessant efforts, in doing good, whatever opposition we may meet with—to continue to love all men, however they may act—never to be overcome of evil, but to overcome evil with good?

Now the reader has the whole of what I intend saying on Election before him—I submit it to his consideration; and remain,

DEAR SIR,

Your brother, and

Fellow-labourer in the gospel.

RICHARD WRIGHT.

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

*On the Day of Judgment.**

Gentlemen—You have published that part of my Reply to Mr. Sabine, respecting the passages which speak of *the day of judgment*. Want of room compelled me to suppress a number of remarks, which I then had written relative to the same subject but destroyed the papers, not supposing I should have any further occasion for them. Now, I am unable to call them all up, but shall give you such of them as at present occur. They will rather appear in a disjointed state, being additional remarks, on some of the texts in which the above phrase is found, with objections considered.

The same Greek phrase, rendered “the day of judgment” in the New Testament, is found in the LXX version, Prov. vi. 34, and is rendered by our translators, “the day of vengeance.” Why ought they not also to have rendered this phrase, “the day of vengeance,” in all the passages where it occurs in the New Testament? Had this been done, which uniformity in the version required, as well as the context of the places, few people would have concluded, that any other day of vengeance was referred to, but that which came on the Jewish nation. This period is expressly called, Luke xxi. 22, “The days of vengeance,” that all things which are written may be fulfilled.” I have also shown, in a paper on 2 Thes. chap. ii. in the Magazine, that the apostle refers to the same punishment and people, when he says, verse 8th, “in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” 2d. I would notice,

* See Gos. Her. No. 12, p. 91.

that in 1 John iv. 17, we have "*the day of judgment.*" In all, except this text, it is *a day of judgment.* But, supposing it had been *the day of judgment* in every text without exception, it could have proved nothing in favour of the common opinion. Am I asked why? I answer, because such a day of punishment had been predicted as coming on the Jewish nation, by their own prophets. This could be easily proved if it were necessary. It was natural, and proper therefore, to have called it *the day of judgment*, as it was an event both predicted and expected, just as much as to call their expected Messiah, *the Messiah*, or *the Christ*. This might be illustrated by other examples, but I forbear. Besides, this very day of judgment predicted by the Jewish prophets, is called "*the day of the Lord*," in the Old Testament, and *the day* that was to burn as an oven. It is also called, "*the day of the Lord*," and "*that day*" in the New Testament. We may rather then be surprised, that in every instance it was not called "*the day of judgment*," than that it was so called in a single instance. Besides, the greatness of the judgment or vengeance, well entitled it to be called "*the day of judgment*," for it is called, "*the great and dreadful day of the Lord.*" Mal. iv. 5. It is rather surprising, that this day of temporal judgment, should be described in such language in the Old Testament, yet a day of general judgment at the consummation of all things, so generally believed in our day, be overlooked by the sacred writers. How is this fact to be accounted for? And how could our Lord's disciples understand him of such a day, it not being taught in the Old Testament? 3d. I shall now attempt an answer to some objections. The principal one was partly noticed, and only want of room prevented a more full consideration of it. 1st. In further answer to the objection arising from its being said, "*It shall be more tolerable for Tyre, Sidon, and other places,*" we shall add the following remarks:

The whole force of the objection lies in the future tense of the verb, "*It shall be.*" It is well known, however, and is admitted by all critics, that in Greek, moods and tenses of verbs are often used for one another. I shall adduce a few out of the many proofs which might be given of this. "As the Hebrew language hath no *subjunctive* mode, the *indicative* is often put for the subjunctive. The *imperative* is sometimes used for the *indicative*. The *infinitive* mode was used by the Hebrews for the verb, in any of its modes and tenses. As the Hebrew verb hath only two tenses, the *preterit* and the *future*, these two, with the participles, supply the place of all the rest. Hence the Jews, in writing Greek, give to the *preterit* and *future tenses* of Greek verbs, all the variety of signification which *these tenses have in the Hebrew.*" See McKnight's 4th Preliminary Essay, where he illustrates this change of the tenses and cites examples. Blackwell in his Sacred Classics, page 123, says, "*The Greeks, though they have all the tenses and moods wanting in the Hebrew, and the addition of some tenses which even the Romans have not; yet for variety they change their moods and tenses in a manner as*

bold and surprising to people, that have not compared the sacred and foreign classics, as the Hebrew writers themselves." See much more in the same author on the change of the tenses. I shall only add the following from Mr. Ewing's Greek Grammar, page 106, "As Hebrew verbs have only two tenses, a past and a future, and as these are occasionally used for the present, and under certain circumstances are substituted for each other, so in Hellenistic Greek the writers do not always avail themselves of the variety of tenses in Greek verbs, but occasionally use the past in the sense of the present, or of the future; and the future in the sense of the present or of the past." That the tenses of Greek verbs, are frequently used the one for the other, there can be no doubt. That the future is used for the past, is expressly declared by these Greek grammarians and critics, and that without any thought that such a declaration militated against their views of the passages before us, or tended to remove this objection against the views which I have advanced from them. The question may then be asked, Is the future tense of the Greek verb used for the past, in the passage where it is said, "*It shall be more tolerable for Sodom and Gomorrah?*" &c. We think it will be impossible to show that it is not; and all the circumstances and facts of the case, go to show, that it is so used. The chief of these have been stated, such as the subject on which our Lord was speaking, the scripture usage of the phrase, "*The day of judgment;*" the people whom he addressed, and the punishments which are stated by way of contrast between Sodom and Gomorrah, and the men of that generation, &c. It is true, none of the above critics have cited any of those passages in which the day of judgment occurs, as examples, that the future tense of the verb is used for the past. This would have militated against their own creed. Nor, do the sacred writers in any case inform us, that in writing they did thus change the tenses of verbs. No, this is learned by critics from the scope of the writer, the nature of the subject, and other circumstances connected, together with the laws of language, which show that such a change is made by them. We have, perhaps, all the evidence which the nature of the case admits, that such a change of tense was used in these texts. This we think must be admitted, unless one, or other, or all of the following things be proved. First, that Sodom, Gomorrah, Tyre, and Sidon, were not punished at all in time past, and were therefore to be brought up for punishment at a day of general judgment at the end of time. Or, second, that though punished in time past, yet they were to be brought up again for judgment at this period. Or, third, that it is certain, that such a day of general judgment was well understood in our Lord's day, and that it was also believed, that wicked persons, yea, whole cities were to be judged and condemned, a second time, at this day of judgment. But understanding the future tense to be used for the past, it entirely sets aside this second judgment contended for from these passages, and which we believe are the only texts in the New Testament, which give any countenance to such a

doctrine. Where else is it ever intimated, that a city, or an individual, is to be judged a second time at a day of general judgment?

2d. But it may be objected further to my views of these passages; "Allowing them to be correct, did men give an account of every idle word which they had spoken as stated, Matt. xii. 36, at the period to which you have referred this day of judgment?" Answer. There is certainly as much evidence that they did, as that they will have to do this at a day of general judgment at the end of this world. I have as good a right to assume this as true in support of my views, as those have, who hold the commonly received opinions from those passages. But as mere assumptions can never satisfy a candid inquiring mind, in either case, I recur to the context for an answer to this objection, and in conformation of my opinions. It is evident then, that the passage from verse 22--33, is one continued discourse between our Lord and the Pharisees. They imputed his miracles to Beelzebub, verse 24. They had not only spoken many an idle but wicked word against him as the Son of man, but they had blasphemed against the holy Spirit, by which his miracles had been performed, see verses 25, 34. Continuing his discourse to them at verses 34, 35, he says to them,—"O generation of vipers, how can ye, being evil, *speak good things?* for out of the abundance of the heart *the mouth speaketh*. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure bringeth forth evil things." It is immediately added, verses 36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." It is evident then, that throughout the context, not only idle, but wicked speaking, and against the holy spirit too, is spoken of, and that these men our Lord addressed, were a generation of vipers. They could not speak good things. Like vipers, they spoke or spit their poison. The poison of asps was under their lips. Being evil men, out of the evil treasure of their hearts they brought forth evil. What could be more pertinent or to the purpose, than what our Lord said to them, verses 36, 37, that they should give account for these wicked speeches in the day of judgment. But at what day of judgment was this account to be rendered? I answer, the same day of judgment of which he had spoken, Matt. x. 15, and xi. 20--25, and other passages which have been sufficiently noticed. What other day of judgment could it be, for of no other had our Lord spoken in any of his discourses? At this day they did render an account, for on them came all the righteous blood shed upon the earth.

3d. It may be further objected, "If your views be admitted, they do away all retribution or punishment in a future state of existence." Answer. This does not certainly follow, for although the texts which speak of *the day of judgment*, are given up as proving the commonly received opinion of such a day of judgment, yet it may perhaps be proved from other parts of scripture. It would not fairly follow, that

universal salvation was false, because a Universalist misapplied some texts of scripture in attempting to prove it. The case before us is similar. It has this difference however, that the texts which speak of *the day of judgment*, but which we have shown refer to the day of temporal vengeance on the Jewish nation, are texts which have been long considered as the very pillars of the doctrine of a general judgment. Were it proved, that as many texts which formed the pillars of the doctrine of Universal Salvation had been perverted, I should begin to suspect the whole superstructure was a mere Babel-building, which must soon fall of course. But if the common opinion of a day of general judgment can be fairly established from other texts of the Bible, or if it can be shown, that I have misunderstood these, as referring to the day of awful judgment which came on the Jewish nation, let it be done. We lay no claims to infallibility, but are willing to listen to evidence produced from God's word, on this and on all religious subjects. The views we have given we have frankly stated, and our sincere desire is, that the truth of God may clearly appear, whether our views be found right or wrong.

4th. But it may be further said, "If your views of these passages be correct, how came the doctrine of a day of general judgment at the end of time, to be believed, and how came such texts to be so strangely perverted in its support, if such a doctrine be not taught in the Bible?" Answer. I have not denied but such a doctrine may be taught in the Bible. No, I have only denied, that it is taught in such passages, and have expressed my willingness to listen to its proof from these or any other texts in which it is supposed to be taught. But on the supposition that it is not taught in any part of the Bible, the above objection can have no force against my views, for, it would have equal force against many other things which have been firmly believed, but are now exploded, and in proof of which texts of scripture were adduced, but perverted from their true meaning as in the case before us. For example, a Roman Catholic might say to any Protestant, "If you deny the doctrine of transubstantiation and purgatory, how came such doctrines to be so universally believed in the church, by good and learned men too, and how came texts of scripture to be so strangely perverted in their support, if no such doctrines are taught in the Bible?" Whatever answer a Protestant would give to a Catholic will suit my case, and this answer to him, will meet his objection against my views, and ought to convince him, that it never ought to be made, unless Protestants affirm that they have arrived at a perfect understanding of the scriptures, and that infallibility has been transferred from the Pope to them. But it is allowed, that the Bible is the religion of Protestants. To it I have appealed, showing, that they have as grossly perverted texts of scripture in support of their doctrine of a day of judgment, as any Catholic ever did in support of transubstantiation or purgatory. A Protestant perversion of scripture has no more claim to indulgence than a Catholic perversion. The Catholics fought the Protestants with such kind of weapons but were

defeated. It is rather amusing, to see them betake themselves to the Catholic weapons in defence of themselves, when the Bible is appealed to, showing the errors of their own creed.

In concluding these additional remarks, I would merely observe, that it is not my business, to prove that the common ideas of a day of general judgment are *wrong*. It is the incumbent duty of those who entertain them, to prove that they are right, and are supported by scripture. I am under no more obligation to undertake this, than I am to prove, that there is no such place as purgatory. All I have to do, is to examine candidly and fairly the texts adduced in proof of this day of general judgment. I have done this, or at least attempted to do it, in regard to a few of the strongest, which have generally been brought forward in evidence of such a doctrine. This examination I have found pleasant and profitable to myself, though attended with considerable labour. That the reader may also profit by it, is the desire of yours, respectfully. W. B.

ASTONISHING CREDULITY AND SUPERSTITION.

The superstitious part of the population of our city, were recently operated on by the report of some mischievous wag, that, at midnight, a number of the city watchmen had revealed to them, by *angels*, the terrible news, that the whole island of New-York would, with its inhabitants, on the 19th inst., be sunk by an *earthquake*! This *prophecy*, as it was called, flew, with wonderful rapidity, from one end of the city to the other. It was heard and talked of, we believe, by every man, woman, and child, (the *deaf* and *dumb*, and infants excepted,) in the city. It increased, longitudinally, the visages of many; and numbers, whose fears incapacitated them from fleeing from the scene of destruction, were confined to their beds, and the skill of their physicians. Family, after family, we are credibly informed, "packed up their duds," and, like Lot and his daughters, escaped from the impending and awful calamity. Although it is difficult to treat a subject so truly ludicrous as this is, with seriousness, nevertheless, it has been a serious concern with the credulous and superstitious. It is a lamentable reflection, that in this enlightened age, and city, so many *arrant fools* could be found, who would be the ready and willing dupes to as unreasonable and ridiculous a report as the tongue of mischief could utter. They are "rewarded according to their works." They have distrusted their bountiful Creator, and ran away, as they imagined, from His judgments. Misery, shame, and confusion of face, is their reward. The city and island of New-York continues, as usual, above ground; and we venture the prediction that it will remain so, when these false prophets and their miserable dupes shall be under ground and forgotten.

N. B. The next time the city watchmen find *angels* out at such *unseasonable* hours, they are requested to take them to the watchhouse, and oblige them to give bonds for their good behaviour. It is also enjoined on all *angels* who walk the streets of New-York, at midnight, to be more cautious in

future; and not frighten, by their whimsical stories, the simple people in this city.

PERSECUTION FOR CONSCIENCE SAKE!

Bryant vs. Tyson and others.—District Court of the City and County of Philadelphia.

Tried November 14th, 1825, before Judge Halliwell, and a special jury.

A man, in this case, was offered as a witness for the defendant. On being interrogated by the Plaintiff's Counsel, as to his religious belief, he declared, that he did not believe in a future state of rewards and punishments *after this life*, but that the only punishment for sin was *in the present state of existence*.

The Judge, after argument, refused to admit him to be qualified as a witness; and, among other authorities, quoted in support of his opinion, the decision of the Supreme Court of New York, as delivered by Chief Justice Spencer, from 18th Johnson's Reports, page 98; *Jackson vs. Gridley*. 'Religion is a subject on which every man has a right to think according to the dictates of his own understanding; it is a solemn concern between his conscience and his God, with which in general, no human tribunal has a right to meddle. But in the development of facts, and the ascertainment of truth, human tribunals have a right to interfere—they are bound to see that no man's rights are impaired, or taken away, but through the medium of testimony entitled to belief; and no testimony is entitled to credit, unless delivered under the solemnity of an oath or affirmation, which comes home to the conscience of the witness, and will create a tie arising from his belief, that perjury would expose him to punishment *in the life to come*; on this great principle rests all our institutions, and especially the distribution of justice between man and man.

Demo. Press.

REMARKS.

When Ambrose Spencer exercised his "brief authority," as above-mentioned, we noticed the event, and made, as we thought, some suitable remarks on the occasion. Now, it seems, another man, judge Halliwell of Philadelphia, has come out full and plump against Universalists, and will "give no quarter" to the advocates or believers of this "terrible heresy." He may be, for aught we know, a friend to mankind, and a sincere worshipper in some of the modern temples. If he is our judge, we are not *his*. If these remarks should reach him, and judge Spencer, we heartily hope, that, although they are *judges*, they may be benefited by them.

It is a trite saying, that "no man ought to be the judge in his own case." We must be allowed the privilege of conjecture, to find a motive in the decision of these learned gentlemen; who so unceremoniously deprive their *fellows*, who, in this republican land, are as *big* men as themselves, of the *common right* of freemen. The inference to be drawn from the statute book is a black one. Every man who is partially acquainted with the laws of the United States, is privy to the fact, that a man

must be guilty of an *infamous crime*, and the guilt must be proved in open court, to disfranchise him of his right to his *oath*, for the preservation of the life, limb, reputation, and property of his fellows, or compeers.

A Universalist is eligible to the office of President of the United States; and the present incumbent, Mr. John Quincy Adams, is, if we are correctly informed, so much of a Universalist as to have no rational relish for orthodox dogmas. If such *pious* men as Messrs. Spencer and Hallowell, were allowed to choose a President for the good people of the United States, we must conclude they would reject all candidates for President, whom they would refuse as witnesses in their courts! The conclusion, then, to be derived from these premises, is just this,—a man will do very well for President of the United States of America, who is not in possession of sufficient moral honesty and religion to be allowed his *oath* in a common court of justice! It is true, that no *law* exists to suit these premises; only the good people quietly submit to the exercise of authority, *without law*, by Messrs. Spencer and Hallowell!

It is a fact, that men whose honesty is so questionable that their veracity out of court would not be valued at a sixpence, if they profess to be afraid of a *future* Devil, or, in other words, profess their belief in a "future state of rewards and punishments," can be admitted to their oath, while *good citizens*, of sterling worth, are rejected!

We ask Messrs. Spencer and Hallowell, and all others who advocate their way of doing business, whether they are, in reality, so devoid of honour and honesty, that they would lie downright in a court of justice, when under oath, if they were not kept within the bounds of honesty by *fear* of punishment in a *future* Hell? Is a knowledge of your own depravity, and the restraints necessary to keep you within the bounds of truth, the reason why you make this a condition with others? Are you so ignorant of existing motives, as to believe that fear of punishment alone, can induce a man to tell the truth? Do you believe that no sense of gratitude arising from the experience of God's goodness, and a knowledge of His benevolent purposes, can operate on the mind of man equally with a disposition to serve the devil, and a fear of punishment for being faithful in his service? How can a man be restrained from lying under oath, by fear of future punishment, in *another* world, for perjury committed in this, when he is taught and believes, that he can escape the future punishment, by a timely "evangelical repentance," and promises himself impunity from human laws? Is it the magnitude, distance, and uncertainty of the punishment, (if the party only repent, all's well!) that forces out the truth, against the will?

We have no wish to be wanting in respect to these honourable Judges; but we do design to be as plain as the *truth* requires, and not to be wanting in respect to the *Truth*. If the *truth* will harm these gentlemen, or lacerate their feelings, they must bear it. We shall not, to use an expression of the late venerable Dr. Franklin, "pay for heating the poker."

We have cherished the opinion, that if the course pursued by judges Spencer and Hallowell, should become more prevalent in courts of justice, the evil will soon work a cure. An overruling Providence may permit Messrs. Spencer and Hallowell's lives, reputations, or property, to be placed in jeopardy, and only Universalists be in possession of the knowledge of facts, to save these gentlemen from the gallows, the state prison, or penury. In such a case, we question whether they would object to Universalists giving their testimony in court. We charitably hope, if such should ever be the case, that a different spirit will be manifested, and that it will be made known to the world, that Universalists can tell the truth, without being goaded and spurred on to it by fear of the devil; and tell it, too, when it shall benefit only their opposers.

Let every man who has the interest of his fellow-men at heart, ask himself, whether the man who believes in God's universal benevolence, and is grateful for that knowledge,—the man who believes that "the way of the transgressor is hard," (now,) and that it is impossible to escape from deserved punishment for sin, in this world, even by repentance itself,—whether that man will not be as likely to tell the truth, as the man who believes in a distant and *future* punishment, which may be eluded by a timely repentance?

The following is the opinion of Judge Walworth, as promulgated in 1824, in the court of Oyer and Terminer for Otsego county. The Columbia Republican, from which we extract it, states, that "it was on a trial for perjury, and the witness who was objected to, on account of his religious belief, was called on the part of the people." See *Cowan's Reports*, vol. 2, p. 433.

"WALWORTH, Circuit Judge, delivered the opinion of the Court. It is a legal presumption, that every person born and educated in a Christian country, and who has arrived at years of discretion, is a competent witness, until the contrary is shown. It is, therefore, incumbent on the party objecting to such a witness, to show by clear and satisfactory proof that he is incompetent. Without such proof it will not be presumed that such a witness disbelieves in the existence of a God, or in that attribute of Divine justice which will, sooner or later, ensure the punishment of the guilty.

I apprehend the true test of the competency of a witness to be this, Has the oath any binding tie upon his conscience? Or in other words; Does the witness believe in the existence of a God who will punish his perjury? If he swears falsely, does he believe he will be punished by an overruling Providence, either in this world or in the world to come? If he does not believe in the existence of a God; or if he believes in no punishment except by human laws, no obligation or tie can have any binding force upon his conscience. But if he believes that he will be punished by his God, even in this world, if he swears falsely, there is a binding tie upon the conscience of the witness and he must be sworn; and the strength or weakness of that tie is only proper to be taken into consideration in de-

ciding upon the degree of credit which is to be given to his testimony. It is a question as to his credibility and not as to his competency.

I am aware that, in the case of *Gridley*, the late Chief Justice *Spencer* lays down the law as clearly settled, that a witness must believe in a state of rewards and punishments in *the world to come*, or he is incompetent. If the question had been directly before the Court, in that case, I should consider this Court bound by the opinion of the Chief Justice, as being the decision of a higher tribunal, on this precise question. But, in that case, the witness had declared his total disbelief in the existence of a Supreme Being. He believed in no punishment by an overruling Providence in this life; and he believed that at death he would perish with the brutes. There could be no binding tie upon the conscience of such a witness, for he had no conscience. He considered himself, and was in fact, no better than a beast. The part of the opinion of Ch. J. *Spencer* which relates to punishments in another world was, therefore, an *obiter dictum*; and wholly unnecessary to the decision of the cause then before the Court.

I should, notwithstanding, pay great deference to this opinion, as coming from the pen of such an able jurist, was I not satisfied he had fallen into the same error with many English writers, in relation to this question.

The foundation of all error on this subject, both in this country and in England, was the misreporting of the opinion of Chief Justice *Willes* as delivered in the case of *Omichund v. Barker*, in February, 1745. This case was first reported by *Atkyns*, in 1765. In that report Ch. J. *Willes* is made to say, 'I am clearly of opinion that if they do not believe in a God or future rewards and punishments, they ought not to be admitted as witnesses.' And this expression as reported by *Atkyns*, is referred to by most of the English writers in relation to this question. But *Willes*, in reality, did not say any such thing; but on the contrary expressly declared that, in his opinion, an infidel who believes a God and that he will reward and punish in this world, but disbelieves a future state, may be a witness. His opinion in *Omichund v. Barker*, was drawn out at length by himself, and was left among his other manuscript decisions; but it was not published till 1799, more than 50 years after it was delivered, when *Willes' Reports* were collected from the manuscripts of that learned Judge, by Mr. *Charles Durnor d.*

In the opinion as written by himself, and correctly reported by *Durnford* in *Willes' Reports*, he says, 'I am clearly of opinion that such infidels (if any such there be) who either do not believe a God, or if they do, do not think that he will either reward or punish them *in this world or in the next*, cannot be witnesses in any case, nor under any circumstances; for this plain reason, because an oath cannot possibly be any tie or obligation upon them.' It is somewhat remarkable that the rule of exclusion as laid down by Ch. J. *Spencer* in *Gridley's* case, is the very language of *Willes*, except the

leaving out of the words, 'in this world or in the next,' and substituting therefor, 'in the world to come.' To show that if there is any tie upon the conscience of the witness his infidelity goes to his credit, and not to his competency. In another part of his opinion Ch. J. *Willes* says, 'Suppose an infidel who believes a God and that he will reward or punish him *in this world*, but does not believe a future state, be examined on oath, *as I think he may*; and on the other side to contradict him a christian is examined, who believes a future state and that he will be punished *in the next world as well as this*, if he does not swear to the truth; I think that the same credit ought not to be given to the infidel as to the christian, because he is plainly not under so strong an obligation.'

Such I understand to be the common law of *England* as it existed at the time of our revolution; and which, by the constitution, is made the law of this state. And this is not a hasty opinion formed during the trial of this cause, but from having examined the subject heretofore. In this opinion I believe also I am supported by most if not all of the Circuit Judges.

There is nothing, in the case before the Court, to show that the creed of this witness is materially variant from that of a considerable class of the Universalists, who believe in the existence of a God, in the authenticity of the scriptures, and in the divinity of a Saviour, but deny that there is any punishment for the wicked after this life. Until the contrary is shown, we are bound to presume he believes in the existence of a God, who will punish the wicked *in this life*. In the view I have taken of the subject, this would render him a competent witness; and as I have before observed, if his creed is any worse than this it is incumbent on the defendant to show that fact. And however much I may regret the existence of a creed which may jeopardize the future happiness of its possessor, the rules of law and rights of conscience must not be infringed. The witness must therefore be sworn, and the jury are the proper judges of his credibility."

DEDICATION.

The Universalist Chapel, in Providence, (R. I.) erected on the site of the former house which was destroyed by fire, was dedicated to the service of "the God of the whole earth," on Thursday, December 29th, 1825. The "ministers of the doctrine of reconciliation" who attended, and assisted in the services during the day, were so "*bespattered with titles*," that we cannot, with any thing like a good conscience, publish the account of the exercises. Suffice it to say, we learn from the Providence *Christian Telescope*, that the gentlemen who officiated on that occasion, were all superior to Christ's apostles and disciples; each of them being dignified with a title which the humble servants of Jesus Christ never deserved nor arrogated. O MORES!

AN OMEN OF GOOD.

The Genesee Branch Association convened at Parma, on the last Wednesday in September,

Voted "to *disapprove* of all *titles*, but those which the *Scriptures* apply to Christ's first disciples."

It would be a glorious consummation of a good beginning, if all the Universalist Associations should pass a similar resolution, and follow it up with a determination to oppose every attempt to encourage the present proud and irreligious practice of would-be dignified clergymen. If spiritual pride is not excluded from the Associations of Universalists, and discountenanced by the members of the Associations, individually, setting aside the *name*, the time will come, when there will be no choice between the corruption of orthodoxy and Universalism. If pride can be tolerated, and advocated, too, as a christian expedient, the professing Church of Christ will appear more like a spotted and wrinkled hag, than "a chaste virgin" offered to Christ.

FOR THE GOSPEL HERALD.

ALL THE WORLD IS SEEKING COMFORT;

Here it is!!!

Ye knowing and discerning few
One question I will state to you,
On which depends the fate of all
The human race since Adam's fall.
To answer which by scripture right
Requires the aid of heavenly light,
None but the great discerning mind
Can the true answer to it find.
Ye sons of reason, if you will,
Now try the utmost of your skill,
The answer to investigate
Unto the question first in state;
To wit, If Adam knowingly,
And consequently actually,
Did sinfully shipwreck his faith
And thereby bring upon him death;
And if God uncondition'ly
From actual sin set Adam free,
Through the sore death of his dear Son,
And reinstated him again;
And if God no respect at all
Doth show to any human soul,
More than he shows to ev'ry one
Of all the fallen race of man;
Then why should not the God of grace,
By the same plan, save all the race
Of fallen man from actual sin,
And fit their souls for heaven again?
For if the God of glory can,
By an unconditional plan,
Save from actual sin one soul,
By the same plan, why not save all?
For my part I no reason find,
Why God should not save *all* mankind;
By the same plan as he sav'd *one*,
For He's the *Father* of all men.
If any man a cause can show
Why God should not save all men so,
He will do more, I think, than can
Be done by any mortal man.
If Adam a free agent was,
He understood God's holy laws,
He had sufficient light to know
Just what he should, and should not do;
As well as any of his kind,
From which no reason I can find
Why Adam and his fallen stock
Should not be saved all alike.
If by the serpent, Adam was
Tempted to break God's holy laws,

And if to sin he too was prone,
Just so was ev'ry soul of man.
And if by one sin Adam fell,
So all may fall by the same rule;
And if he knowingly did sin,
Just so do all the race of men.
And if by one sin, Adam lost
His sinless state, with shame was curs'd,
So by one sin, may every man
Be lost and curs'd once and again.
And if we have an advocate
Our guilty souls to reinstate,
And if too we have power free
To stand or fall; just so had he.
And if God was, and is, and will
Be evermore unchangeable,
Then why is not his plan and power
The very same for evermore?
If so, has he not power then,
By the same plan, to save all men?
Or has he chang'd his plan and will,
Or has he lost his powerful skill?
O no, his plan and power 's the same,
Because there is none other Name
But Jesus's, whereby any man
E'er was, or can be saved from sin.
But through Christ's death, all Adam's race
Are equal sharers of his grace;
For as in Adam all were curs'd,
"E'en so in Christ shall all be blest."
Thus has Saint Paul God's plan express'd
"As in Adam, e'en so in Christ,"
By which Paul shew God's equal plan
By which he saves the race of man.
From all which I no reason find,
And none I think can be assign'd,
Why God should any difference make
Between the first man and his race.
To this the scriptures record bear,
And certainly to us declare,
"That God eternal life hath given
To us, in Christ, reserv'd in heaven."
And we believe his record true,
And that we should obey him too,
Not as a means to get to heaven
For God hath that already given.
But the true and glorious cause
Why we obey God's holy laws,
Is that his unbounded grace
"Both sanctifies and saves our race."
Because he gave his only Son
To die for ev'ry soul of man;
And we believe it to be true
Because his gospel tells us so.
This debt of love we owe to God
Through Christ, who spilt for us his blood;
Wherefore, his love our spirits move
To love and serve the God of love.
We love him 'cause he first loved us,
And sav'd us from our sinful curse;
And washed us in his own blood,
And sealed us the sons of God.
To whom he given praise and love
By all the blood-wash'd saints above,
And all mankind below the sun,
Both now and evermore, Amen.

P. S. Another reason I will show,
Is that our comfort here below,
Depends upon our doing well
To save us from an *earthly Hell!* M.

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

Gentlemen,—A "Disciple of Truth," requests my views of John v. 23, 29, and 2 Cor. v. 10. I have felt some reluctance to do this; for several reasons. Since my correspondence with Professor Stuart closed, I have been engaged in several "Inquiries," which I wish very much to get completed. Any thing, which diverts my attention from speedily accomplishing this object, I wish if possible to avoid. Besides, my views of these two texts must appear to some disadvantage, in considering them out of connexion with other texts, which all combine to give them force. The views I now entertain of them, are very different from what I once held, yea, are opposed to the opinions of most good people. I had determined, therefore, if I ever published, to publish my views of these and other texts at once, that my former friends might see I had not hastily nor carelessly changed my opinions. I am aware also, that a difference of opinion about these texts exists even among Universalists. Wishing to avoid all cause of offence, by an insertion of my views in any public paper, I determined that all the guilt and disgrace of my heresy, if it be one, shall fall alone on my own head. I shall, however, so far relax from this determination, as to give my present views of the above texts. If they give any gratification to a "Disciple of Truth," it will be some satisfaction to me, that I am not "a non-descript" in the religious world as to my opinions.

John v. 23, 29, "Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Before directly considering these words, it will be of some use to notice the preceding context. It requires then no proof, that they occur in a discourse of our Lord's with the unbelieving Jews. He had healed a man on the Jewish Sabbath, and for doing this they sought to slay him, see verses 1—17. At verse 17, he begins to reason with them in his own defence, and continues his discourse throughout the chapter. He called God his Father, and for this they sought the more to kill him, because he not only had broken the sabbath, but as they supposed made himself equal with God, verse 18. One principal object of our Lord's discourse, is to remove this false impression, and give them just views of his character. From verse 19—23, he explicitly

stated his dependence on God as his Father, that he was from him, and, because he had committed all judgment unto the Son, all should honour the Son even as they honour the Father. The word rendered judgment, verse 22, is *krisis*. Dr. Campbell renders the verse thus, "having committed the power of judging entirely to the Son." In his note he says, "There are two Greek words, *krisis* and *krima*, which are commonly rendered judgment. They are not synonymous, though sometimes used indiscriminately. *Krisis* expresses more properly the power and even act of judging, *judicatio*; *krima* the effect, *judicium*, the sentence pronounced, or even the punishment inflicted. Our English word *judgment* is too indefinite to convey distinctly our Lord's meaning in this place. It is the version rather of *krima* than of *krisis*."

Our Lord proceeds to say, verse 24, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." It is universally allowed, that this passing from death to life, is not passing from natural death to life, but from a moral or spiritual death to life, for it is effected by believing, or hearing Christ's word. Dr. Campbell says, "the verb *akouen* denotes frequently in scripture, and even in profane authors, not barely *to hear*, but *to hear patiently*; consequently *not to hear* often means *not to bear*." See note on John chap. viii. 4. He adds on Mark iv. 24, "The places are numberless, wherein the Hebrew *shamang* and the Greek *akouo*, signify not barely *to hear* but *to be attentive*, to show regard for what one hears." See among other passages, Matt. xviii. 15, 16." That the hearing Christ's voice, here, must be so understood, is very evident, for it produced belief in the Father who sent him, and without such a hearing it is implied that the persons should not have everlasting life, but should come into condemnation. Well, what condemnation did our Lord mean? I answer, the same condemnation or judgment, which in verse 22d, we are told, that the Father had committed unto the Son. And the same damnation, they that had done evil were to come forth to at the resurrection mentioned ver. 23, 29; for the word used by our Lord, in verses 22, 24, and 29, is *krisis*, though rendered judgment, condemnation, and damnation. Here there is no ground for dispute, for it will be contended, that the judgment, verse 22, condemnation, verse 24, and damnation, verse 29, are all the same, whatever it may be. The entire question then is, *What is it?* A future temporary punishment after death, say some; an eternal punishment, say

many; and these two classes of Christians have been long disputing, whether this damnation is, or is not, to be endless in its duration. If either of these be true, it is a solemn and awful subject. If the last be the truth, then the Father hath committed unto the Son, the endless damnation of his creatures. He hath given him power and authority to execute this upon them, and he is to bring them forth from their graves at last to endure it. But I have ventured to inquire, whether this may not be a mistaken view of this part of scripture. What then it may be asked is this judgment, condemnation, or damnation Christ is to execute? The answer to this shall be given presently.

In verse 25, Christ proceeds in his discourse by saying, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Though it is allowed, that the dead here, are not the naturally, but morally dead, yet I shall quote the following in proof of it. The Greek phrase here is *hoi nekroi*. Dr. Whitby on 1 Peter iv. 6, thus writes, "That *hoi nekroi*, the dead, in scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins, as when the apostle saith, *The widow that liveth in pleasure is dead while she liveth*; 1 Tim. v. 6. And Christ unto the church of Sardis, *Thou hast a name to live, and art dead*; Rev. iii. 1. And when he speaks to one of his disciples thus, *Follow thou me, and let the dead bury their dead*; Matt. viii. 22. This is a phrase so common with the Jews, that as Maimonides informs us, they say, the wicked are dead even while they are alive: for saith Philo, "He who lives a life of sin, is dead, as to a life of happiness;" his soul is dead, and even buried in his lusts and passions. And because the whole Gentile world lay more especially under these most unhappy circumstances, whence the apostle styles them *sinners of the Gentiles*, Gal. ii. 15, it was proverbially said by the Jewish doctors, the Heathens do not live; and they in scripture are more particularly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, Eph. ii. 1; Col. ii. 13. That they were *nekroi tois amartemasi*, dead in trespasses and sins; and brings in God thus speaking to the Gentiles, "Awake thou that sleepest, arise from the dead, and Christ shall give thee life." Eph. v. 14. I have shown in the "Inquiries" referred to, that Christ was ordained of God, to be the judge of quick and dead in this sense; Acts x. 42. That he did judge the quick and dead, at his appearing and his kingdom in this sense, 2 Tim. iv. 1. That he was ready to judge the quick and dead in Peter's day, 1 Peter iv. 5, and that these are the good and evil in John v. 28, 29. It was noticed above, that *akouo* was used in scripture not only in the sense of hearing but to hear so as to believe or obey. It is I conceive, so used in this verse. The dead heard Christ's voice, but it was only those who heard so as to obey, that lived. All who did not, continued in their state of moral

or spiritual death. By hearing so as to believe, persons "passed from death to life." Nor is this stated as a *may* be, but a *shall* be; it is not a peradventure, but an absolute certainty. They "*shall live*," they "*have everlasting life*," and "*shall not come into condemnation*," or the judgment, or the damnation Christ hath authority to execute. See verses 22, 27, 29. But what I beg to be noticed in this verse is, the two periods which Christ here mentions. 1st. "The hour is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live." This hour is future, but when it was to come, is not mentioned. But 2d. It is different from another period, called the *hour that now is*. By this hour, our Lord evidently meant the present time, or perhaps during his personal ministry. Some then heard his voice, believed and lived. As to the hour that was coming, we shall give it all due attention, after we have noticed the next two verses.

In verses 26, 27, our Lord adds, by way of assigning reasons, or accounting to the Jews for what he had been stating; "for as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." Now notice here, how these things account for what he had been saying, and repel the charge brought against him verse 13, of making himself equal with God. First, he had stated, that the Son quickeneth whom he will, verse 21; and that he that heard his word and believed on him that sent him, had everlasting life, and is passed from death unto life, see verses 24, 25. Well, how does he account for these things and repel their charge? He does this by saying, that this life was given him to impart to others. "As the Father hath life in himself, so hath he given to the Son to have life in himself." But 2d. he had also stated, that the Father judgeth no man, but had committed all judgment unto the Son, verse 22. And plainly intimated, verse 24, that he who did not hear his words and believe on him, should come into condemnation. But to account for these statements, and repel the charge of claiming equality with God, he says that the Father had "given him authority to execute judgment also." The life he had in himself, and the authority to execute judgment, were both derived from his Father, which so far from claiming equality with, showed his dependence on God. But the words in verse 27, "and hath given him authority to execute judgment also," are supposed to introduce a change in our Lord's subject, from a figurative to a literal resurrection. Accordingly it is contended, that verses 28, 29, ought to be so understood. We have just allowed, that verse 26, 27, are an addition to our Lord's subject, as accounting for what he had been stating, and repelling the charge which the Jews brought against him, of making himself equal with God. But we have always thought, that an addition to a subject, and a change of subject, are not precisely the same. But this change of the subject, is supposed to be chiefly pointed out by the word *also*, yea it is thought by some, to have no meaning unless it is so understood. This surely cannot be

defended, for both in scripture and common language, the word *also* is used to express the continuance of a subject, or something added to it. It would be idle to give examples of this. Nor could a plainer example perhaps be produced, than the one before us. In verses 26, 27, two things are said to be given to Christ. The first is, to have life in himself; and the second is authority to execute judgment, and the word *also* is used, to show that this was added to the first. Supposing John wished to express an addition to and not a change of subject by these words in verse 27, I beg leave to ask, how he could have expressed himself better than he has done? If any dependence is placed on *krisis* rendered *judgment*, as indicating a change of subject from a figurative to a literal resurrection, I ask why this word should not also prove a change of subject, verses 22, 24, where it is rendered judgment and condemnation? But is this even contended for? But it ought to be contended for, just as much from these verses as from verse 27; yea, from any text in the Bible where this word is used, if this word is supposed to point out such a change. And why not also contend, if judgment, verse 27, refers to punishment in a future state, that all the judgment Christ has authority to execute, is to be executed in the future state? But has he no authority to execute judgment on men in this state? If he has, and few will deny it, is it not more rational and agreeable to our Lord's discourse, to conclude, that his authority to execute judgment is confined to this world? It is not very irrational, we should think, to confine his executing judgment to the same state in which he exercises his power in giving spiritual life. If those who heard his voice and lived, did so in this world, why is not the condemnation or judgment he had authority to execute on those who did not, also confined to this world? Unless we admit, that the life the Father gave to him is to be imparted to the dead in sin beyond this life, why extend the authority given him to execute judgment beyond it? Is there any evidence in this discourse which would prove the one which would not also prove the other? If the Father gave him life to quicken whom he will, which none will deny, did he not also give him authority to execute judgment on whom he will? And if the former is not to be continued beyond time, why extend the other to endless duration? He certainly no more threatens to execute his authority in inflicting punishment in eternity, than he promises to give men, dead in sin, life there. I am aware, that some contend for both of these being done to men in a future state. But as I am ignorant of the scripture grounds on which such opinions rest, I should be glad to see what they are, that I might duly consider them. *(To be continued.)*

TO THE EDITOR OF THE GOSPEL HERALD.

Mr. Editor—Your correspondent A. G. acknowledges, he "may have mistaken the doctrine you advocate." He agrees with you in the declaration, that "his conclusion is as good as his premises;" but he takes the liberty of saying, that such conclusions as you have drawn do not follow from his

premises. It is an easy task to mislead the mind by perverting the meaning of a sentence. Can you not conceive of a person's having imbibed sentiments of piety in early life, and from adherence to those sentiments, never having deviated from the path of virtue? Is not such a person kept from sinning? Is he not saved from sin? Now, should I insert the word "his" in the last interrogation, it would read, "Is he not saved from 'his' sin?" Then any person might say, "He could not conceive how, one who had always been virtuous, could be saved from 'his' sin;" for the obvious reason that "he had no sin to be saved from."

I have learned, that "salvation, according to your doctrine, is salvation from sin"—You believe that salvation to be eternal. You will probably admit a temporal salvation. I suspect also a temporal damnation. I will venture to give a brief explanation of the following passage, on your premises. The passage is this, in answer to the question, "Are there few saved?" "Strive to enter in at the strait gate: for verily I say unto you, strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. But wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." We will allow life in the first member of the sentence to be synonymous with salvation; and destruction, in the last, with damnation. The broad way to destruction does not extend beyond this world. The path of life extends beyond the limits of the world, conducting its traveller through a temporal to an eternal salvation. While those who have travelled the broad way in this world, in the next get into the path of life. And so the answer to the question, "Are there few saved?" is, All—There is, I am bold to say, no passage in the Testament truer than the one above cited. And it proves as plainly to my apprehension that in this life, there are few who are virtuous and consequently happy, and many who are sinful and consequently unhappy, as Euclid proves the three angles of a right angled triangle to be equal to two right ones, or as that two and two are four.

But salvation, according to the doctrine, is salvation from sin. What are the means of salvation from sin? I should say, the influence of gospel examples and gospel precepts. You have stated all are saved in the purpose of God. Will God execute that purpose without the employment of means? No—What are the means he will employ? It must be the above mentioned. They are the means fitted to the salvation of man in this state of existence; but these means are ineffectual, according to your own concession, if you say all are not saved in this state of existence—What means then will be employed for the salvation of man in a future state of existence? Will they be the same with those of the present state? If so, what proof have we that they will not also be ineffectual in a future state? But, for the influence of gospel examples and precepts as a means of man's eternal salvation, should you substitute his being so formed in a future stage of existence, or placed in such a state as not to be

liable to or capable of sinning, you would then argue for a salvation which is not through the gospel.

If you believe man is raised "incorruptible, immortal, and glorious," you must believe he is not liable to sin in a future state; and I would ask, how man can be the subject of a "salvation from sin," in a state in which he is not liable to sin?

I acknowledge, Mr. Editor, this to be a contention for terms, rather than doctrine; and if you will but say, a part of mankind are the subjects of "salvation from sin," and all are "made happy" in a future state, I will acquiesce in your believing so, and contend no longer.

Mr. Editor, I am not at enmity with your doctrine, nor any other that I have in mind, at present, except the one that teaches that "one is three," and, vice versa, "three are one;" so, if you can, by fair reasoning and by harmonizing your terms and doctrine, convince me of the truth of the latter, I will cheerfully subscribe to it, not merely the initial letters, but the letters of my name universally. A. G. Southold, (L. I.) Jan. 1826.

REPLY.

We think that A. G., if he will again carefully read his former communication and our reply, will be sensible of his error in predicating something on nothing; or, in other words, attempting to reason from things as they *are*, and introducing for data, or a subject, that which is not. It matters not what I can *conceive*; (or, what my imagination can conjure for the occasion,) it is fact and reality, that must furnish real conclusions. If I can conceive of, or imagine a person, who is perfect, having arrived at mature age without sinning, and no such perfect person has ever existed, my conception or imagination can have no relation to existing facts or circumstances; consequently, to say nothing of the perversion of sentences, it is manifestly a perversion of reason to draw conclusions relative to real beings, from ideal or imaginary persons who never had an existence. In the point in dispute, we, having no knowledge of any salvation but salvation from sin, were obliged to regard the pretended perverted sentence as perfect, without the substitution of the word "*his*;" and should not so much as have dreamed of that addition without this piece of information from our correspondent. We cannot understand, reasoning as we must from things as they are, how a man can be saved *from* sin, unless the man is a sinner at the moment he becomes the recipient of the salvation. To save a man *from* sin, when he is not *in* sin, is beyond our comprehension. I can conceive of a man being prevented, by the interposition of a second person, from receiving the poison of contagion, and from consequent sickness. But I cannot conceive of a man being saved from sickness itself, unless the man be actually sick. To talk of saving a man *from* sickness, and the man, at the precise time when he is said to be saved, be in the enjoyment of perfect health, is to outrage all our conceptions of reason, truth, and common sense. Is *keeping* a man from being sick, saving him *from* sickness? Our Bible reads, "His name shall be called Jesus, for he shall save his people

from *their* sins." Now if Jesus's people *have* no sins, they cannot be saved from *their* sins. If they are not saved from *their* sins, they are not saved; and his name cannot be called Saviour. If a man be sick, and I restore him to health, I save him from *his* sickness. If I boast of saving a man *from* sickness, who never was the subject of disease, I make a declaration which no fact ever existed to prove the truth of. I declare a falsehood.

The finesse of our correspondent is admirable. In his second paragraph, where he has quoted from two Evangelists, (Matt. vii. 13, 14; Luke xiii. 23, 24,) and *altering* the text, says, "I will venture [there is some hazard in this undertaking, truly!] to give a brief explanation of the following *passage*, [in the singular!] on your premises. The passage is this." After accommodating us with his comment, he adds, "There is, I am bold to say, no *passage* in the New Testament truer than the one above cited;" and wonderful to relate, the New Testament contains no such passage!!! If Euclid's elements were as crooked as A. G.'s premises, there would be no such thing as reason or harmony in their results. There is no account on record, in the New Testament, that Jesus Christ ever replied, "in answer to the question, Are there few saved?" in the words and manner stated by our correspondent! It is unpleasant to deal with our correspondent in this summary manner; but truth compels us. The passage reads as follows:—(Luke xiii. 23, 24.) "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." We will explain this passage on our premises. Christ, or Christ's doctrine, is the *strait gate*. The *many* who strive to enter into the kingdom, previously spoken of, are Jews; they were not able, at the time spoken of, to enter; neither is any man able, unless the Father draw him. Christ declared, (as related by Matt. vii. 13, 14,) many there be which go into the gate that leadeth to destruction; and few there be that find the strait gate. We question whether any man ever lived, save the man Christ Jesus, who never entered the broad way. The character given of mankind, (Rom. iii.) is, that "destruction and misery *are* in their ways, and the way of peace have they not known." But God says, (Isa. lvii.) "I have seen his ways, and will heal him," &c. "The way of peace" is found in the context of the passage in Matt. vii. as follows: "Therefore [see v. 11, because God will give good things to mankind,] all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Our answer, then, in the present tense, will be the same as Christ's; "Many, I say unto you, will seek to enter in, and shall not be able."

In reply to A. G.'s *third* paragraph, we have only to say, that the Gospel we believe and rejoice in, has brought life and immortality to light. Consequently, to become the recipient of this life, and this immortality, is a salvation which is exactly and altogether through, and according to, our Gospel.

A. G. asks, in his *fourth* paragraph, "How man can be the subject of a 'salvation from sin,' in a state in which he is not liable to sin?" Ans. We do not contend that man can be the subject of any salvation *after* he is raised "incorruptible, immortal, and glorious;" for what we contend for is, that after man shall become the recipient of this resurrection, he shall possess a life that is *indissoluble*; and death, the certain wages of sin, cannot affect him. He shall possess an incorruptibility, which will be impregnable to sin. But, mark this, we contend, that the bestowing of this incorruptibility, immortality, and glory, is conferring a salvation from sin, in the most effectual manner; and is the very essence of the salvation which is announced by the Gospel, which is good news, or glad tidings, of this event. At all hazards, we say it is the *best news* we ever heard!

A. G.'s *fifth* paragraph is candid, for the request is too plain to be misunderstood; and too reasonable to be rejected, only so far as it is incongruous in its result. It is evident that only a part of mankind can be the subjects of salvation, in its proper sense, so long as one of them continues a sinner. We shall not disagree here. We will also agree, that *all* shall be made happy in a future state. Now, unless A. G. will agree with us, that those who are made happy in a future state, are saved from sin at the time when they are made happy, he must then labour under the difficulty of making men happy without saving them from their sins, in any sense whatever.

We must despair of convincing A. G. of the truth of the position, that "*three are one.*" We do not believe this absurdity; which, however true it may be in modern theology, is, in all the common and necessary purposes of business and life, a most arrant falsehood!

FOR THE GOSPEL HERALD.

Mr. Editor—In looking over the fifth volume of the Gospel Herald, I observed a Discourse, entitled "Demonology," in which the writer not only ridicules every thing relating to the popular belief of Devils, Demons, Witches, &c. but every thing relating to what are deemed supernatural appearances of every kind. He says, "But while we disprove the existence of such fanciful beings, a thousand voices exclaim, We have seen them! If so, why may we not obtain a view?" Does the writer believe that because he has not obtained a view of any of these things, it is any just argument against the fact? Does he believe nothing but what he has seen himself? If he does not, I must take the liberty to tell him, that his ideas are circumscribed to a very small circle.

He farther says, "They appear not but to their deluded votaries, the believers of such fables, and no unbeliever can ever obtain a glimpse, even though it were by the pale light of the moon!!" How often have I heard or seen this remark; yet I never heard a weaker argument brought to disprove any fact. "They never appear to an unbeliever;" I grant it, for this obvious reason, that it is impossi-

ble they should. If the apparition of the writer's father was plainly to appear to him, would he disbelieve it? But perhaps the writer would say, they never appear but to those who were previous believers; but in asserting this, he would assert that which is contrary to fact, as might be made to appear by numerous well-attested facts.

There is a propensity in man to run into extremes, to veer from credulity to incredulity, and it is very natural that fear and credulity should give birth to a thousand idle tales, and that this being discovered, many would be found to ridicule the whole. But that Milton spoke the truth, when he said,

"Millions of spiritual beings walk the earth
Unseen, both when we wake, and when we sleep,"

is what no man can disprove, and what wit can never ridicule; and that these invisible beings should on certain occasions make themselves visible to particular men, is what no man can disprove, what thousands of the most sensible and enlightened men have believed, and many of them have attested.

In making these remarks, I have nothing to say about devils, demons, or witches, but think it probable that these are creatures of imagination; but whence came this imagination? Does "Nature ever gravitate to nought?" It is probably (so to speak) the excrescence of a reality. That there is an invisible intelligent agency around us, can be doubted by none but an Atheist. In fact it is probable, that we live in the midst of the invisible world, and this opinion or argument will not be affected by the disputes about materialism, or immaterialism. We have as little knowledge of matter as we have of spirit. There may be as many millions of material intelligent beings in this world as there are drops of water in the ocean, for any thing that we know, or can perceive. That God is every where present is certain. That he commissions invisible intelligent beings to do his will, is in the highest degree probable. That he commissioned his Son Jesus Christ to come into the world to teach the great truth of a future existence. This he saw necessary to convince poor blinded man of the fact; his reason was ever groping in the dark on the subject, and some do not believe it still. I therefore risk my reputation so far as to say, that I believe invisible intelligent beings are sometimes commissioned to assume a visible form, or to make other sensible demonstrations to living men, in order to convince them of a future immortal existence, or for other purposes as infinite wisdom has seen fit.

If the belief in supernatural appearances has no foundation in reality, it is very strange how it came to be so general, or universal among all the tribes or families of the earth. I believe it to be an unprecedented thing in the history of man, for any belief ever to become general, unless there were some direct or indirect foundation for such a belief. It is not at all strange, or rather it accords with the history of man, that one certain fact may give rise to a thousand different opinions, and yet all these different opinions have some ground or base on which

they stand. If there had been no true God, there would have been no false ones. If there had been no future existence, there would not have been so many different notions about one. All, even the most barbarous nations, have some notion of a future state. Homer among the Greeks has much to say of ghosts; so does Ossian among the Highlanders: the last makes "the spirit of Loda" to say, "My dwelling is calm above the clouds, and the fields of my rest are pleasant."

Whatever may be said of the popular belief of Demons in our Saviour's time, and the conformity of his language and conduct to this popular belief; yet one thing is certain, he believed as men do in our days, that is, in supernatural appearances, as presages of calamities that were to follow; for, when predicting the destruction of Jerusalem, he said it should be preceded with "fearful sights, and great signs;" and Josephus has very circumstantially related what these "fearful sights" were. For my part, instead of its being a terror, it is great consolation to my mind, to believe in these things. I here find almost a sensible demonstration of my own immortality. I consider myself as surrounded by my fellow-creatures, perhaps my dearest departed friends, now immortal and invisible. Happy spirits! you have got clear of all the sorrows which your friend is still left to grapple with; the storms of this wicked state disturb not your peace; you are where the "wicked cease from troubling, and where the weary are at rest." Z. G.

Southold, Jan. 1826.

Note—If Z. G. has no stronger evidence of a future immortality, than the "sensible demonstration" derived from "old wives' fables" of ghosts, or apparitions, we predict that he will grow skeptical at times. In our opinion, the resurrection of Christ from the dead, needs not "old wives' fables" to aid in proof of a future state. If a man should seriously affirm, that he had seen a "ghost," he would, we think, "sensibly demonstrate" that he had "lost his wits."

ED.

FOR THE GOSPEL HERALD.

Mr. Editor—It is contended by some, that there are degrees of happiness in a future state; in support of which opinion they bring forward a passage recorded in 1 Cor. xv. "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory: so also is the resurrection of the dead." Another passage is also quoted to substantiate the same opinion; "In my Father's house are many mansions." Your remarks upon the above passages will confer a favour on a subscriber. I would also propose a few questions for your consideration.

1st. Why do infants suffer pain?

2d. Who were the angels that sinned, an account of whom is recorded in 2 Peter ii. 4?

3d. Do you believe in a state of consciousness between death and the resurrection? J. B. N.

Waterville, Nov. 24, 1825.

REMARKS.

If our correspondent will examine the connexion of the passage quoted from 1 Cor. xv. he will learn that Paul is not contrasting the glory of one man with another, after all shall be made the recipients of the resurrection; but contrasts the *resurrection state* itself, with the state of mortality and corruption which precedes it. In our conception it would be immeasurably absurd, to talk of the difference of glory of mankind, when all shall be raised *immortal*, incorruptible, and glorious in the heavenly image. The doctrine of *degrees* of future happiness and glory, will do very well for this world, in the estimation of hypocrites and Pharisees; who cannot endure the idea of others faring as well as themselves. People of this description, if they could have their wishes gratified, in addition to their *Hell* for their enemies, would even stow away their poor relations and friends in some cellar kitchen, or obscure corner of their heaven; while they keep up their dignity, and preserve their upper rooms and highest seats.

Of the Father's house, containing many mansions, we will only say, that Christ says not a word of cellar, or garret, or of any one room being inferior to another. Those persons who wish an inferior room, for the accommodation of their servants, will, most likely, be disappointed.

In reply to the interrogatories, we remark, that we believe the reason why infants suffer pain, to be on account of their having bodies of flesh and blood, containing nerves which communicate the sense of feeling to all parts alike.

We do not know who the angels were, whom Peter speaks of. If the word rendered angels had been properly rendered *messengers*, the common reader would be less likely to be led astray in his conjectures. Undoubtedly the messengers, or men, there spoken of, were historically known to those to whom Peter addressed his Epistle; if not, they could not consistently be referred to, as an example, &c.

We have no knowledge of man, after this life, until we read of him raised incorruptible and immortal. We have no *knowledge*, and, consequently, no belief of a separate state of consciousness, or of unconsciousness, between death and the resurrection.

JUDGE HALLOWELL AGAIN.

We published in our last Number an account of Judge Hallowell's rejection of a Universalist, who appeared in court as a witness. The editor of the Commercial Advertiser, published in this city, remarks on that event as follows:

"Some editors pretend to be alarmed at this decision, and proclaim it a direct and palpable violation of the constitution, which 'declares that all men may worship God according to the dictates of their own conscience.' But these gentlemen seem to forget, that these very words of the constitution imply that the Almighty shall be worshipped in *some way*. They cannot therefore be quoted to sustain '*the fool*,' who 'hath said in his heart

There is no God.' The utmost freedom of religion is tolerated, and every system of religion is protected. But mark! Scepticism and infidelity are not tolerated. The constitution presupposes all men to possess *some principles of religion*; and if they do not, they can lay no claim to the protection of that clause of the constitution."

We understand that Mr. Stone, the writer of the above, is a disciple of Hopkins, and one of the number of those who pay a clergyman \$3500 per annum for preaching Hopkins's dogmas.

We fingered our pen with a brief purpose of remarking on the strange infatuation which seizes some men, and divests them of almost every honourable feeling and principle, so far as religion is in question. However, on more mature reflection, we think a *better* occasion must offer; for the man who can deliberately pen and publish such an unjust and illiberal philippic against his fellows, as that we extract from the Commercial, is, in every sense of the term, too *contemptible* to deserve ordinary attention or notice.

TWO (ANONYMOUS) DISCOURSES

On the Creation of all Things by Jesus Christ; and on the Resurrection of the Dead through the Man Jesus Christ.

An Explanation of St. Paul's Doctrine concerning the creation of all things by Jesus Christ.

He who in the beginning created the heavens and the earth, is afterward represented to us in Scripture, as having created Jacob and formed Israel, (Isa. xliii. 1,) that is, as having created him and his posterity, by engaging to be their God, and choosing them to be his peculiar people.

On this account they are called by the apostle, things that are, while the heathen world, who had not been created by God in the same sense, or who were not his people, are spoken of by him in opposition to the former, as things which are not. "God hath chosen," says he, "things which are not, to bring to nought things that are." 1 Cor. i. 28. But now, under the dispensation of the gospel, all Christians, whether they have been Jews or Gentiles, without any regard to former privileges or descent, "are the workmanship of God, created by him through Jesus Christ." Eph. ii. 10.

This creation, by which the Gentiles are become fellow-heirs, and of the same body with the Jews, and partakers of God's promises in the gospel, is that mystery of Christ, which in other ages was not made known to the sons of men, as it hath been since revealed to his holy apostles and prophets by the spirit, whereof St. Paul was made a minister according to the gift of the grace of God given unto him, that he should preach among the Gentiles the unsearchable riches of Christ, and make all men see what is the fellowship of the mystery, which from the beginning of the world had been hid in God, who created all things by Jesus Christ. Eph. iii. 3-9.

In this view of the apostle's words, they relate, we see, to God, not as the author of nature, but as

the author of the gospel; and consequently to Christ, not as the instrument of our creation in the primary sense of that word, but only as it denotes our salvation or redemption. And that this is a right view of them, will, I think, be rendered probable by the following observations.

In the New Testament, and particularly in the Epistles of St. Paul, persons are commonly spoken of in the language which properly denotes things. When Christ says, "All things are delivered unto him of the Father;" Matt. xi. 27; or, "that the Father hath given all things into his hands," John iii. 35; "that every thing which the Father giveth him will come to him," John vi. 37; and, "that it is the will of the Father who sent him, that of every thing which he had given him he should lose nothing, but should raise it up at the last day," John vi. 39. His meaning in these passages is plainly no other than what is expressed by him in other places in a manner more agreeable to our forms of speaking. "No one knoweth the Son but the Father," Matt. xi. 27: and "No man cometh unto me, except the Father draw him, and I will raise him up at the last day," John vi. 44.

And in the following address to the Corinthians, St. Paul, though he all along speaks of things, is really describing the first converts to Christianity. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty; and base things of the world, and things that are despised hath God chosen, yea, and things which are not, to bring to nought things that are," 1 Cor. i. 26-28. So that the Apostle, consistently with his usual manner of speaking and writing, when he asserts that all things were created by Jesus Christ, may intend only that all men, Jews and Gentiles, were created by him, and that too in a figurative sense only; for the term created is frequently used by St. Paul, as well as by the writers of the Old Testament, in a figurative or secondary sense, in which it signifies, not to give being, or to bring into existence, but to confer benefits and privileges, or to place in a new and more advantageous state of being. The Apostle tells the Ephesians, "that they are the workmanship of God, created by him in Christ Jesus unto good works; that they who in their Gentile state were formerly afar off from God, are now brought nigh unto him by Christ, who hath made both Jews and Gentiles one, and hath broken down the middle wall of partition between them, that he might create of twain one new man, which new man is also said to be created in holiness and righteousness, after the image of God who created him." Eph. ii. 10, 17. iv. 24. Coloss. iii. 10. Here is plain mention of a creation, distinct not only from that by which the heavens and the earth were made, but from that also by which the Jews had before been created the people of God; and in opposition to the latter of these, it is called the new creation, in the same manner that the covenant of God with all mankind, through the mediation of Christ,

is called the new covenant, in opposition to a former covenant which God had before made with the children of Israel, by the mediation of Moses.

The general language of Scripture concerning this new creation is briefly this: Believing Jews and Gentiles, considered jointly, are called the whole creation, Mark xvi. 15. Coloss. i. 15, 23. the Jews are represented as the first-fruits of it, James i. 18. and Jesus Christ as the first-born or heir, Coloss. i. 15. Heb. i. 2. Every single part of it, or each individual believer, is styled a new creature, Gal. vi. 15. 2 Cor. v. 17. And by it all believers, both Jews and Gentiles, of every nation, are so perfectly made one, that all former distinctions between them, arising either from their religion, their country, or civil condition, are entirely lost in their common relation to Christ. "There is no longer either Greek or Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free; but Christ is all, and in all," Coloss. iii. 11.

But St. Paul not only speaks of persons as things, in common with the other writers of the New Testament, and, in common with those of the Old Testament, frequently uses the word created, in a figurative sense; but, as he says that all things were created by Jesus Christ, he says also that all things were before shut up under sin, Gal. iii. 22; that they are now reconciled to God, Coloss. i. 20, 21; and quickened or made alive by him, 1 Tim. vi. 13; and that they are reduced under one head, and subjected to Christ, Coloss. i. 16—18. Ephes. i. 20—22. Now, if by all things, in these several declarations of the apostle, we suppose him to mean all mankind, or, as he elsewhere speaks, all flesh, (Rom. iii. 20. Gal. ii. 16.) every soul of man, (Rom. ii. 9.) or, in reference to the great scriptural division of mankind, both Jews and Gentiles; they will then be perfectly consistent with each other, and may be all justly applied to one and the same subject. For, as both Jews and Gentiles are created by Jesus Christ, so before this creation they were, in the language of the apostle, shut up under sin, are now in consequence of it reconciled unto God, and quickened, or made alive by him, are put under one head, and subjected to Christ. But, on the other hand, if we suppose St. Paul, when he says all things were created by Jesus Christ, to mean the heavens, and the earth, and the sea, with what propriety can it be said of these things, that they were once shut up under sin, have been since reconciled unto God, and quickened by him, and are now placed under one head, and subjected unto Christ?

Another observation I shall offer, and which contains a distinct argument in favour of the interpretation which hath been given of those passages of Scripture, which ascribe the creation of all things to God by Jesus Christ, is, That to be created of God by Jesus Christ, and to be of God by him, are phrases of the same import; or that one is the natural consequence of the other: for, by whom we are created, by him also we are. Now St. Paul teaches us, not only that all things were created by Jesus Christ, but also that all things are by him. "To us," says the apostle, "there is but one God, even

the Father, of whom all things are, and we by him." 1 Cor. viii. 6. But in what sense are we of God by Jesus Christ? In reference to our original production, or to our reconciliation, our justification and redemption? Let the apostle be his own interpreter. "Old things," says he, "are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ," 2 Cor. v. 17, 18. And in another place, "Ye Gentiles are of God by Jesus Christ, who of him is made unto us righteousness, sanctification, and redemption," 1 Cor. i. 30. So that unless we can suppose St. Paul to affirm, that we are created of God by Jesus Christ in one sense, and that we are of God by him in a quite different sense, we must conclude, that our creation by Jesus Christ is no other than our justification, our sanctification, or redemption.

No argument therefore can be formed from such passages of Scripture, as ascribe the creation of all things to Jesus Christ, to show, that by his operation or agency God made the heavens and the earth. Neither do they afford any proof, that Christ was himself not made. It hath indeed been often pleaded, that if Christ created all things, he himself must needs be uncreated; or, which is plainly absurd, he must have created himself. But we have now seen, that all things, in the true sense of the words, may have been created by, or through Christ, whether he himself be created or uncreated, or whether he had any existence or not before his birth.

(To be concluded in our next.)

A CLERICAL JOKE.

Dr. Griffin, celebrated for orthodoxy and hot preaching, happening one morning to take breakfast with some of the more liberal creed, remarked that the coffee had a singular taste. The rest of the company could discover nothing but the flavour of the bean. The Doctor once more applied his gustatories, and was sure it had the "taste of sulphur." "I think," facetiously retorted his brother in black, "that the coffee is good enough, but you have not got the taste out of your mouth since last Sunday."

The (Phil.) Universalist.

Had there been room in our last Number, we should have stated, that the article in rhyme, was written by a gentleman who passes current for a Methodist; and that it was inserted by the special request of a Subscriber.

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VOL. VI.

NEW-YORK, SATURDAY, FEBRUARY 25, 1826.

NO. 21.

TWO (ANONYMOUS) DISCOURSES

On the Creation of all Things by Jesus Christ; and on the Resurrection of the Dead through the Man Jesus Christ.

(Concluded from p. 160.)

THE RESURRECTION OF THE DEAD THROUGH THE MAN JESUS CHRIST.

For since by man came Death, by man came also the Resurrection of the Dead. 1 COR. XV. 21.

The apostle, in these words, suggests to our observation a remarkable analogy between the two dispensations of death and life, with respect to the nature of the persons by whom they were introduced. As by man came death, by man came also the resurrection of the dead.

The foundation of which analogy, or the fact it supposes, and upon which it is built, seems to be no other than this, that Christ, as to his nature, was in no respect materially different from Adam; that although he was miraculously conceived by a virgin, was the only begotten Son of God, the resurrection and the life, in whose name is preached unto us the remission of sins, he was a man in the same sense of the word, in which it is applied by St. Paul to Adam, who was formed by the immediate hand of God alone, and in which it is commonly applied to all the sons of Adam, who come into the world in the ordinary way. For the proof, that as by man came death, by man came also the resurrection of the dead, is, that as in Adam all die, even so in Christ shall all be made alive.

And as the apostle alludes to this fact, in calling Adam the first, and Christ the second man, and further confirms it, by adopting the same language in speaking of Christ, without any reference to Adam, under the characters of mediator and judge; "To us there is one God, and one mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5; and "God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, by raising him from the dead," Acts xvii. 31. So is the same analogy more fully pursued by him in another epistle: "As by the offence of one, judgment came upon all men to condemnation, even so, by the righteousness of one, the free-gift came upon all men unto justification of life. For as by one man's disobedience many are made sinners; so by the obedience of one shall many be made righteous." Rom. v. 18, 19. But the apostle, in comparing Christ with Adam, in regard to the effects and consequences of their obedience, and disobedience, is careful to inform us, that the consequences of Adam's sin, and the consequences of Christ's obe-

dience, are not in every respect of the same extent; but that what we gain by one far exceeds our loss by the other, that God hath in Christ bestowed benefits and blessings far surpassing, and abounding beyond the effects of Adam's transgression. "Though by one man sin entered into the world, and death by sin, and so death passed upon all men: Yet not as the offence, so also is the free-gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free-gift is of many offences unto justification. For if by one man's offence, death reigned by one; much more they who receive abundance of grace, and of the gift of righteousness shall reign in life by one man, Jesus Christ." Rom. v. 12, 15—17:

We may therefore reasonably presume, that St. Paul, in speaking of Adam and Christ, with respect to their natures, if he had known of any material distinction between them, would have been no less attentive to the circumstances of opposition, than to those of resemblance; that instead of saying "As by man came death, by man came also the resurrection of the dead," he would have said, Although by man came death, the resurrection of the dead came by a person of a nature far superior to that of man. And since no opposition of this sort appears, we are not at liberty to believe, nay, are we not obliged to acknowledge, that God hath not only exercised his mercy and lovingkindness towards the children of men, by raising up for them a Saviour, hath not only fulfilled his word in sending the promised Messiah, but hath also magnified his power, by making him who sanctifieth, and them who are sanctified, of one nature, by raising up the Author of life and salvation from among the descendants of him who brought death into the world? And not only his mercy, his truth, his power are hereby manifested, but his wisdom also.

"For verily Christ took not on him the nature of Angels, but he took on him the seed of Abraham;" Heb. ii. 16, that is, he was not chosen of God to be the Saviour of Angels, but of men. "Wherefore," as the author of the epistle to the Hebrews argues, "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath been tempted, he is able to succour them who are tempted. For we have not a High Priest who cannot be touched with the feeling of our infirmities; but was in all things tempted

like as we are, yet without sin." Heb. ii. 17, 18; iv. 15.

But all men have not so learned Christ. Many instead of believing with the apostle, that as by man came death, by man came also the resurrection of the dead, have for a long time agreed in professing a very different, or even opposite faith. While they allow, with the apostle, that death came by man, they assert in direct opposition to the plain sense of his words, that the resurrection of the dead came by a person of a nature far superior to that of man, or even equal to that of God.

And some, however shocking it may sound, scruple not to declare, that on any other supposition, the Scriptures are not the word of God; the discoveries they pretend to make are unworthy of the name of divine revelation; the miracles and prophecies they record are incredible, as having no important end in view; the apostles are false witnesses, the Son of God himself is an impostor, and his religion a lie.

They are ashamed of the apostle's doctrine. Such a gospel appears not to them to be either the power or wisdom of God; they can discover in it scarcely any traces of his goodness, and as for his justice, it seems to them to be wholly disregarded. Christianity, under such a form, hath nothing in it lovely or amiable in their eyes; nothing which entitles it to any preference above the moral systems of pagan philosophy, or the religious imposture of Mahomet. And if they ever deign to call the professors of it Christians, it is with the opprobrious addition of blasphemers, Deists, or Atheists.

To preach salvation to them by Jesus Christ, a man approved of God by signs and wonders, whom he hath raised from the dead, the first fruits of them that sleep, is like bidding the proud Syrian captain to go and wash, and be clean. "He was wrath, and went away, saying, I thought he would surely have come out to me and stood, and called on the name of the Lord his God, and have stricken his hand upon the place, and recovered the leper." 2 Kings v. 11. And these men think, the grace of God unto salvation hath not appeared at all, if it hath not been manifested "in a manner so awfully stupendous that reason stands aghast at it, and faith herself is half confounded."

All sense of the love of God, in sending his Son, his only-begotten and well beloved Son, if he be not also his eternal Son, is entirely effaced from their minds. As if the revolutions of day and night, of summer and winter, were no proof of God's power and providence, or the blessings of seed-time and harvest were no blessings, if they are procured not by the motion of the whole heavens, but by the simpler and easier motion of the earth; as if the wisdom of God in redeeming mankind were a different thing from that wisdom by which he made the world; or it were a vain thing to expect any traces of that simplicity in the word of God, which all confess to be the grand characteristic of the works of God.

The apostle had been discoursing of Christ's resurrection, not as an independent fact, but as con-

nected by divine appointment with the resurrection of all mankind. "If," says he, "Christ be risen from the dead, how say some among you, that there is no resurrection of the dead? But if Christ be not risen, then is our preaching vain, your faith is vain, and ye are yet in your sins." 1 Cor. xv. 12, 14, 17.

But what dependence hath the belief of Christ's resurrection, or the expectation of our own, on any opinion we may entertain concerning his person? If we believe, that the resurrection to eternal life comes by man, is our belief either less reasonable on that account, or less important? Will it contribute less to the consolation of our minds, or the sanctification of our natures? Or rather, having this hope, shall we not endeavour, equally with others who entertain a different opinion, to purify ourselves as Christ himself is pure; and faint not in tribulation, as knowing that our present light affliction, which is but for a moment, will work out for us a far more exceeding and eternal weight of glory? See 1 John iii. 3; 2 Cor. iv. 16, 17.

We must all appear before the judgment seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether it be good or evil; and knowing, as well as others do, the terrors of the Lord, why should we not be equally moved by them? Or why should the love of Christ less constrain us, since we also thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again? See 2 Cor. v. 10, 11, 14, 15.

If, in consequence of the apostle's reasoning, we should be persuaded, that our Saviour was in every material point like to Adam, sin only excepted, ought such a persuasion to hinder us from acknowledging, that the grace of God unto salvation by Jesus Christ hath actually appeared to all men; or at all to lessen our obligation to comply with its instructions in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present world, under a full expectation of his second glorious appearance, and under a firm conviction that at his first appearance he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works? See Tit. ii. 11—14.

But the doctrine which we have supposed to be the foundation of that analogy, which hath been suggested by St. Paul, between the two dispensations of life and death, with respect to the authors of them, it is alleged, changes the object of religious worship, alters the way of salvation, and detracts from the love of God and Christ, in the work of our redemption, and consequently diminishes the ground of our love to them.

I ask, the object of whose worship doth it change? That of Christ, of his apostles, or of the church of Christ, so far as we have any account of it in Scripture? The only object of Christian worship is the God and Father of our Lord Jesus Christ. And doth this doctrine set up more gods than one, more creators and governors of the world, and thereby

lead to idolatrous or unscriptural worship? Doth it hinder us from worshipping the one only God, as a Spirit, in spirit and in truth, or from offering to him our prayers and thanksgivings, our praise and adoration, through the one mediator whom he hath appointed?

And if they who believe on the authority of the apostle, that to Christians there is one God, believe also on the same authority, that there is one mediator between God and men, even the man Christ Jesus, who hath abolished death, and brought life and immortality to light, and who is the propitiation for the sins of the whole world; they cannot with any reason be accused of altering the way of salvation, or rendering our expectation of it less secure; for the Scriptures never represent to us any other way of salvation, nor preach any other name by which we may be saved. They have no hopes indeed of salvation founded on an infinite atonement or satisfaction; but nevertheless they know and are assured, that God hath by the obedience of Christ, under many sufferings unto death, reconciled the world unto himself, and that eternal life is the gift of God through him; and they can join in the apostle's exclamation, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God; who also maketh intercession for us." Rom. viii. 33, 34.

Neither can they be deemed guilty of lessening the love of God and Christ in the work of redemption, and thereby our love to them, who acknowledge, that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. If they do not suppose, that God sent his eternal Son, or that the eternal Son of God offered himself for our salvation; neither do the Scriptures ever place the love of God in any thing but his sending his only-begotten and well-beloved Son, or the love of Christ in any thing but his dying for us: whom therefore, though we have not seen him, we have sufficient inducement to love; for "greater love hath no man than this, that he lay down his life for his friends." John xv. 13. And we ought to love God, because "he hath first loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

False doctrines, or false explanations of true ones, are frequently called the peculiarities of the gospel, and under the sanction of that name, escape the examination they have too much reason to fear; to them indeed the doctrine we have been considering, cannot but be unfavourable; but that it is inconsistent with any important article of our Christian faith or duty, or indeed with any thing that deserves to be regarded as a part of the Christian revelation, there is as little truth in affirming, as we have seen there is decency often in the manner of expressing it.

As various opinions have prevailed concerning the nature or person of Christ, so the same variety hath formerly obtained concerning the order and

position of the heavenly bodies; and those without doubt ought in both cases to be received by us as the true ones, which are most consistent with, and serve best to explain, the appearances in nature and scripture. But as any one of the latter hypotheses, to whatever objections on other accounts it may be liable, is perfectly consistent with a belief in God, as our Creator and Governor; so is any one of the former opinions, though only one of them can be true, equally consistent with a belief in the Son of God, as our Saviour and Redeemer. In all our theories of the world, whether we place the sun above or below the earth we inhabit, we confess it to be the source of light and heat, and the principal instrument of life to the vegetable and animal parts of the creation. So in all our theories of Christianity, we may with equal propriety acknowledge Christ the Sun of righteousness, to be the light and life of mankind, whether we consider him or not as being above his brethren with respect to his natural dignity. And all the benefits we derive as men, through the instrumentality of one, all the blessings, which as Christians we either at present enjoy, or hope to obtain, through the mediation of the other, it is our duty in both capacities to ascribe to the original goodness and free mercy of him, who is above all, from whom cometh every good and perfect gift, and who among other magnificent titles suited to the sublimity of his nature, is styled in Scripture, *The Father of Lights*. See James i 17.

The Grace of our Lord Jesus Christ be with us all evermore.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear sir—You would please a number of your subscribers, I believe the whole, if you would publish a history of Universalism, from the time it was first preached to the present day, and of the present number of Societies, and places of worship in this country. It would be gratifying also, to know of its present increase in Europe. We have histories of the origin and progress of the religion of all other denominations of professed christians, why not of Universalists? Such a history would, I think, be rather more convincing of the truth of Universal Salvation, than controversy or argument; and more edifying and entertaining. For it would then be seen, that Universal salvation is not, as many say, an upstart religion, or never believed and preached till of late.

If we had a history of the beginning and increase of it, as we have of the religion of other denominations of professed christians, which have all commenced by the preaching of certain men, as a Luther, Calvin, Fox, Wesley, &c. it would be seen, that Universalism, or Universal Salvation, was first preached by God himself; and so long ago as to Abraham, yea, even so far back as to Adam, and that the preaching of the same has been continued from age to age, according to the apostle, "by all God's holy prophets," and also by Christ and his apostles, and by other believers to the present day. I have long wished to see such a history, and as I am a constant reader of the Gospel Herald, I have

hoped to see it before this time. I think such a history must be very acceptable to all the readers of it. I am sure it would be to one. B.

REPLY.

We inform our correspondent, that the General Convention of Universalists appointed a committee, about *five years* ago, to procure the necessary materials for compiling and publishing the history in question. It appears the united labours of the gentlemen composing this committee have not yet been sufficient to accomplish the task. This fact, we trust, will be deemed a sufficient apology for an individual to offer for declining the invitation. A *history* must be founded on *facts*. A story, or fiction can be produced by a fruitful imagination. We are not in possession of facts, to enable us to furnish a history which must include dates and particulars, etc.

From the Cayuga Republican.

RELIGIONS OR CREEDS.

Religions or rather *creeds*, are as diversified as the human complexion; and what shall appear in one quarter of the globe a sacred observance of each holy rite, will elsewhere be pronounced an awful rupture of every moral obligation. Amidst all this *chaos* of sentiment, this *Babel* of conviction, where is the created being who shall guide us from the labyrinth, to the day-dawn of truth?—"All on earth is shadow—all beyond it, substance," and *substance* nowhere else exists. There are those indeed, concerned in the promulgation of theories, invented by themselves, who strain every nerve, and exhaust every argument to convince the unreflecting of *special providences, particular inspirations, and marvellous communications*, appertaining exclusively to their own sect; whilst at the same time all who take the liberty of believing the age of miracles to have passed by, consider such labour as fruitless as that of

"—— dropping buckets into empty wells,
And growing old in drawing nothing up."

On a topic so transcendantly important as that which connects the future hopes of man with the mercy-seat of the Most High, nothing can be uninteresting; nor can any thing awaken to the exercise of sleepless vigilance, so readily and so justly, as an incipient encroachment upon his right of investigation, and latitude of inquiry after truth. If any earthly privilege demand exemption from invasion and dictation, here is one. Yet it is my firm belief (and in this I am not alone, by thousands) that a systematic and well laid plan has long been in progress, in this and some other states, for bringing every secular right and privilege under subjection to sectarian *surveillance*; and that this lamentable end would ere long be effected, but that the redeeming spirit of independence, education, and indignant forethought, in this country at least, accompany *equa pede* the onward march of mind.

Shall I be asked for the grounds of such opinion? Witness the often repeated endeavours to fill the legislative seats with sectarian devotees; witness the stratagem of Mr. Yates to introduce his *gingerbread*

"tracts" into the public schools; witness a late celebrated "Circular," brought forth at Albany, to pave the way for the coming of "Church and State," witness the officious attempts to stop the running of mails, then steam-boats, and, lastly, canal-boats, on Sundays; witness the late censorship established over the kitchens of all good housewives, in search of their bibles, "*et id omne genus, cum multis aliis ad infinitum*." Is there an American, proud of his rights and jealous of his honour, *mentally* as well as *corporally*, who will say that nothing is meant in all this more than meets the eye? I pity his dullness, and cannot envy his tranquillity! Without watchfulness, he may lament too late.

The Divine Author of the systems we profess, whose authority is quoted on all these occasions, never lent his countenance to the preposterous absurdities that have been set in array to terrify mankind. His life was one of humility, meekness, suffering, poverty, want, and privation. "None ever saw him laugh, many had seen him weep;" and had he lived in these days, he would have found multiplied cause for the expression of his sorrows, in the follies of many who affect to inculcate the lessons of his heavenly wisdom. When I can bring myself to believe in a *partial* God, a being frail and weak as myself, I may consent also to be made wretched by confiding in many a "baseless fabric" of a modern dogma, and not before. Meantime, relying on him, whose attributes will be found perfectly consistent at the last, and who, while he marks the sparrow in its fall, lends a Father's ear to the humblest aspirations of the contrite heart, I shall prefer being of the number of those who believe it to be religion, to "do justly, love mercy, and walk humbly," to pray that all who are in any trouble or "distress of mind, body or estate, may have a happy issue out of all their afflictions;" to do the Samaritan offices of pity to the helpless and the wretched, to "let our flock clothe the naked, our table feed the hungry, and deliver the poor from oppression," to raise the fallen, and encourage the desponding, to condole with him whose soul weeps in blood, over the sorrows of mortality; and, so far from insulting, slandering, and reviling the prostrate and unfortunate, to sympathize in all cases with the disappointed heart and the broken spirit, that have come to look upon existence in reality but as a pilgrimage of pain, and the world as a vale of tears.

From the (Philadelphia) Reformer.

EXTRACT OF A LETTER FROM JOHN WESLEY.

The following extract of a Letter from John Wesley to Bishop Asbury, dated London, Sept. 20, 1788, deserves the serious consideration of the Methodist Society in the present day.

"There is, indeed, a wide difference between the relation wherein you stand to Americans, and the relation wherein I stand to all the Methodists. You are the elder brother of the American Methodists: I am, under God, the father of the whole family.

Therefore I naturally care for you all in a manner no other person can do. Therefore I, in a measure, provide for you all; for the supplies which Dr. Coke provides for you, he could not provide were it not for me, were it not that I not only permit him to collect, but also support him in so doing.

"But in one point, my dear brother, I am a little afraid both the doctor and you differ from me. I study to be *little*; you study to be *great*. I *creep*; you *strut* along. I found a *school*; you a *college*! Nay, and call it after your own names!* O beware! Do not seek to be *something*! Let me be nothing, and 'Christ be all in all.'

"One instance of this, of your *greatness*, has given me great concern. How can you, how dare you, suffer yourself to be called *bishop*? I shudder, I start at the very thought! Men may call me a knave or a fool; a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me *bishop*! For my sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart: and let this, when I am no more seen, bear witness how sincerely I am

"Your affectionate friend and brother,

JOHN WESLEY."

From the (Plym. Mass.) Old Colony Memorial.

Mr. Printer—In the last Memorial you presented your readers with the *important* decision of Judge Hallowell, of Philadelphia, who refused to admit a man to be qualified as a witness, on the ground of his not believing in "*punishment after this life*."

This decision is no doubt received by multitudes with the most profound approbation; especially by that precious number whose religious belief it reverences and sanctions. But, sir, we are of that number who view this decision as the offspring of bigotry, devoid of justice or decency, and a most flagrant infringement upon the inalienable rights of republican freemen as vouchsafed by our inimitable constitution.

Where is the dignity of the man who will descend from the judicial bench, and put off the badge of civil honour for the hood of a Friar or Confessor, and engage in a Theological debate, with a design to see whether a witness *be sound in the faith*? Answer—one in Philadelphia. Tell it not in Gath!

His Honour has given the public to understand, that were it not for the fear he has of punishment in "*the life to come*," they could not, with any assurance, expect from him "*the distribution of justice between man and man*!" We sincerely pity the man whose moral depravity is such, that conscience has lost its influence, and who would not honour himself by the "*distribution of justice*," were it not for the slavish fear of punishment in *the life to come*. Had the man been dishonest in denying his religious

belief, the Honourable gentleman would have admitted him as a witness.

This is a solemn warning to all who cannot believe with the honourable Judge. They are judicially informed that the testimony, although delivered under the "*solemnities of an oath or affirmation*," which comes home to the conscience, will not be entitled to credit, unless they are awfully fearful of punishment in the "*life to come*." Must a man be denied the privileges of a *freeman*, who cannot subscribe to certain pagan notions, which the clergy have interwoven with their religion?

Moses was a great lawgiver—but has the Honourable Judge found that he received or gave a law, whose penalty reaches beyond that state in which it is transgressed? or, that he made the belief of punishment in a "*life to come*," the foundation of all their political and religious institutions.

A man who acts with no higher motive than fear, who must needs have a *devil* to frighten him to acts of justice, is not fit for the exalted station of Judge in this enlightened land! FREE BORN.

From the Christian Inquirer. SPUNGING SCHEME.

We have received a circular, addressed "to the friends of Israel," published by E. H. Simon, the converted Jew, dated Utica, August 20, 1825, in which he states his reasons, at full length, for leaving the *American Society for ameliorating the condition of the Jews*. His reply to the charges contained in Israel's Advocate, of extravagance, ingratitude, and acting as agent without authority, we presume will be satisfactory to many of his readers; his exposition of the *conduct and spirit* of some members of the board is worthy of the serious attention of every christian; and the disclosures he has made will, we think, tend to enlighten the public mind respecting the operations of the Society.

He solemnly declares that Dr. Rowan, the editor of Israel's Advocate, "at a meeting of the Board, *confessed he had no heart in the cause; but wanted the \$500 for his family*."

He also avers, that "other members of the Board have received from the public fund \$4 per day, for *loss of time* when acting in a kind of agency, which *drained \$4,000 from, without contributing to the treasury*!"

He also says, that it is his "*wish that there should be no funds to control, but that the revolting practice of employing the name of the Jews, as a begging cloak for covetousness and rapacity, should cease, there being sufficient funds in the treasury to answer every legitimate purpose required for the Jews*!"

FAT SALARIES.

The TELESCOPE, a paper published in this city by a gentleman of the Methodist persuasion, has lately contained several articles giving an account of one Mr. Phillips, a disciple of Calvin, and preacher to a Presbyterian congregation in Pearl-street. It appears that Mr. Phillips has left his congregation and gone to the Wall-street Church,

* Cokesbury College, twice burned down. The name was formed from the names of its founders, Coke and Asbury.

where he will receive "*more cash!*" This is the amount of the matter.

Now we do not wonder at all, when we consider the powerful attraction of *cash*. This cash possesses both *attractive* and *repulsive* properties.—When the salary is small, the cash possesses a *repulsive* power; when the sum is large, the cash possesses a very peculiar *attractive* power. The unfortunate clergyman is subjected to these two active powers, which extend throughout all nature, and influence all things. How cruel, then, to blame Mr. Phillips for being acted upon by these universal laws of matter!

We have been blamed for our plain dealing with clergymen, and censured for our severity. We hope in this instance to please the tender consciences of all, while we palliate the offence of Mr. Phillips; or, rather, prove that he has done nothing worthy of death, or of bonds. We contend, that all *matter* is operated upon by immutable laws, among which are the laws of attraction and repulsion. A clergyman is *matter*—his desires are for *matter*—his most valuable possessions are *matter*—his salary is *matter*—he eats, drinks, and wears *matter*—his house and equipage, even to his horse and gig, are *matter*—the laws peculiar to matter, therefore, must govern him.

The above premises must be admitted. Mr. Phillips, therefore, was, on the one hand, repelled, pushed, squeezed out, emitted, ejected, forced from, pressed against, and otherwise moved in a contrary direction from his congregation. On the other hand, he was attracted by the cash or *matter* in Wall-street. He was lured, coaxed, persuaded, invited, nodded to, winked at, beckoned, enticed, drawn away, pulled, received, and held in Wall-street.

On the whole, it imparts to us a comfortable feeling, when we consider this transaction. It is another evidence that matter and things are going on well; and that the old laws of matter are as strong and influential as ever.

To prove the correctness of the foregoing premises and conclusions, we have only to adduce the fact, that the law of *gravity* held Mr. Phillips fast in Pearl-street, until a larger body (the great salary,) appeared; when the small body acted as a repellant, and the larger body attracted, by its superior gravity, and now holds the *passive* recipient fast locked in its *golden embrace*!

Unfortunate man! thus to be the sport of circumstances, over which you had no control; and to hear the complaints of the multitude, because you are willing and obedient to laws which are older than those of Lycurgus, or Moses, and as unalterable as the decrees of the Medes and Persians.

From the (Boston) Universalist Magazine.

FALLEN ANGELS.

Messrs. Editors—There is considerable said by Calvinist Ministers about the fallen angels. When they wish to enforce the love of God to man, they bring them forth as beings destitute of the mercy of God, and on whom Christ had no compassion. After they have placed these rebels beyond the reach of mercy, they then compare their situation with

that of man. The conclusion is, *man* is much more highly favoured than these angelic rebels, for the former has the offer of mercy through the merits of Christ, whereas the latter never had, nor ever will have the offer of salvation.

You would oblige one of your subscribers by publishing in your useful Magazine, all the scripture testimony on the subject, and adding what remarks you may think proper. C.

Concord, (N. H.) Sept. 5, 1825.

REMARKS.

One of the most astonishing instances of thoughtless credulity among modern christians, is the implicit faith they yield to the common story about *fallen angels*. The story is briefly as follows: Not long before the creation of the world, the Devil, who was an angel of the highest rank in heaven, took offence that he was required to worship the Son. He determined on rebellion, and seduced a host of other angels, who with him attempted to dethrone the Almighty. But they were all soon overcome, hurled into hell, and confined there amidst roaring flames and endless tortures. At the same time it is said they are wandering over the whole earth, present at once in all places, and tempting mankind to all the sins they commit. How this agrees with their being closely confined, we are not told. God, it is said, never pities them, nor allows them the possibility of reforming and escaping from his inexorable wrath.

All this is believed, and what is unaccountable, believed as a *scripture* truth, as an account delivered to us in the *Bible*; when in fact there is not a word of it in the *Bible*. If any doubt this assertion, let them be reasonable enough to make the following trial which will infallibly decide the case: Let them try to find a passage in the *Bible* which asserts, 1st. That what is called the *Devil*, in scripture, was first an angel in heaven. 2d. That an angel in heaven was called on and refused to worship the Son. 3d. That he seduced other angels to revolt. 4th. That such a company of celestial rebels was thrown from heaven into hell; and 5th. That God has prohibited them from repentance, and destined them to endless torture. Let those that doubt, we say, try whether they can find a single passage in all the *Bible* which asserts any one of the foregoing propositions, and they will be satisfied that the whole story is a mere fable.

The only passages in the scriptures, which can be thought to resemble any one particular in the preceding story, are Rev. xii. 7—9. 2 Peter ii. 4. and Jude 6. As the passage in Rev. is explained by all commentators whom we have read, to be only a *figurative* representation of certain events that have befallen the Christian church, it is needless for us to remark on it. The passage in Peter reads thus; "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;—" The reader will perhaps ask, *Does not this text assert that certain angels sinned, and were cast down to hell?* Let us for once, admit that it does; still it must be observed that these angels cannot be that Devil and his host, so much talked of, who are

abroad in all the earth, tempting all men to sin; because these are *delivered into chains, to be reserved unto judgment*. If they are confined in chains, they certainly are not wandering about, leading men astray. The common story about the fallen angels represents them, also, to have been instantly consigned to torture unceasing; but the angels Peter speaks of, were *reserved unto judgment*. The reader sees, by this time, that Peter's remarks do not entirely agree with the orthodox notion, put what interpretation we will on them. But to come to the point: we must ask the reader to look at the passage again, to open his Bible at the place, and he will perceive that Peter does not here speak in the way of assertion, but only in reference to something already understood by his brethren. He does not attempt to *inform* them, that certain angels did sin, and were cast down to hell, &c. (in which case he would have made such a statement of particulars as that the whole subject might have been understood from his own words) but he alludes to some account, with which they were already sufficiently familiar, for the purpose of drawing a moral reflection from it: "for if God," says he, "spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world, &c. &c. . . . the Lord knoweth" [here is the moral reflection] "how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." This is the important point he is endeavouring to impress on their minds; and for this purpose, he incidentally alludes to some account, then current, concerning certain angels. The reader will now perhaps ask, *What was that account? What was the case of the angels to which he alluded?* We must answer, It is impossible to tell, as the original account alluded to, is not extant. If we had that, we should have the whole subject before us. The fact is, the word *angel* is applied to so many different things, sometimes to spiritual beings, sometimes to men, and sometimes to imaginary powers, that it is impossible to ascertain from Peter's reference, what ought to be understood by it here: and that without the original account, all our conclusions are mere conjectures.

The passage in Jude is an imitation of that in Peter; or, rather, the same subject, repeated with a little variation in the words. He begins by saying that it was needful for him to exhort his brethren to contend for the faith once delivered to the saints, because certain ungodly, licentious men had crept in unawares, denying the Lord that bought them. He then proceeds: "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not; and the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day; even as Sodom and Gomorrah." &c. &c. He goes on, making use of the fate of the *people who believed not, of the angels that kept not*

their first estate, of Sodom, &c. to represent the fate of those ungodly men of whom he had just spoken, and who had crept in unawares among his brethren. He calls them *filthy dreamers, spots in their feasts of charity, clouds without water, &c.* and says, that to them there was reserved the blackness of darkness for ever.

We must here carefully observe two things: 1st. That the case of the angels was one which St. Jude supposed his brethren *knew* before; 2d. That he now only *put them in remembrance* of it, for the purpose of reminding them how God dealt with the rebellious in general, and how he would deal with those *filthy dreamers* in particular, who were then troubling the church.

Had it been St. Jude's design, instead of barely putting his brethren in remembrance of what they before knew, to give them some *information* concerning those angels, he would doubtless have expressed himself so as that we could understand the matter from his own account; this, however, he did not attempt, but left the subject just as Peter left it.

FOR THE GOSPEL HERALD.

Mr. Fitz—The following paragraphs are extracted from Dr. Adam Clarke's Commentary. Would that our Orthodox Evangelicals were possessed of a *moiety* of this learned man's spirit. T.

"Men may incorporate their doctrines in *creeds* and *articles of faith*, and sing them in *hymns*; and this may be both useful and edifying, if the doctrine be true; but in every question which involves the eternal interests of man, the *Holy Scriptures* must be appealed to, in union with *Reason*, their great commentator. He who forms his *creed* or *confession of faith* without these, may believe any thing, or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let those go away: let these be retained, whatever be the consequence. *Fiat justitia ruat cælum.*

"No man either can or should believe a doctrine that *contradicts* reason: but he may safely credit (in any thing that concerns the Nature of God) what is above his reason; and even this may be a reason why he should believe it. I cannot comprehend the Divine Nature, therefore I adore it: if I could comprehend, I could not adore; forasmuch as the nature or being which can be comprehended by my mind, must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety towards God, are the best interpreters of the Sacred Oracles.

"O thou, who dwellest between the cherubim, shine forth! and in thy light, we shall see light."

BEAUTIFUL EXTRACT.

What was the text of the *first preachers* of the gospel of Christ? Why, *Glory to God in the highest heavens, and on earth peace, and good will among men*. This is the elegant and energetic saying;

which comprises the sum and substance of the gospel of God. This, and this *only*, is the message which all Christ's *pastors* or *shepherds* bring to men. He, who, while he professes the religion of Christ, disturbs society by his *preachings* or *writings*, who excludes from the salvation of God, all who hold not his *religious* or *political* creed, never knew the nature of the *gospel*, and never felt its power and influence. How can *religious contentions*, *civil broils*, or *open wars*, look that gospel in the face, which publishes nothing but *glory to God*, and *peace and good will among men*? *Crusades*, for the *recovery* of a *holy land*, so called, (by the way, latterly the most unholy on the map of the world,) and *wars*, for the *support of religion*, are an insult to the gospel, and blasphemy against God!

Dr. Adam Clarke.

THE CHRISTIAN MIRROR

Which we believe is edited by a New England priest, contains the following grave query:

"Is it right for Physicians to receive pay for the services which they perform on the Sabbath? If so—to appropriate it to their own use?"

This is a most singular question to come from such a quarter, when it is well known that *clergymen* derive nearly all their emoluments from the services they perform on the Sabbath. With equal propriety the query may be put—Is it right for *clergymen* to receive pay for the services which they perform on the Sabbath? If so—to appropriate it to their own use?

A writer in the *Christian Intelligencer*, in commenting on the foregoing query in the *Christian Mirror*, makes the following remarks:

"It is a lamentable truth, that a large number of those Pharisaical professors of religion, who 'pay tithe of mint, annise, and cummin, and have neglected the weightier matters of the law,' seem disposed to 'bind heavy burdens on men's shoulders, but will not move them with one of their fingers.' While the 'physician, who exposes himself to all the inclemencies of the weather, and the perils of disease, for a scanty and uncertain recompense, is called upon to relinquish a seventh part of his earnings to the support of the missionary cause, while the poor mechanic and labourer, who can scarcely earn a support for their families, are called upon, as they value their eternal salvation, to contribute to the support of the gospel among the heathen, we never hear this affecting appeal made to the clergyman, the recipient of twenty-five dollars for each Sabbath's labour, to contribute for the salvation of immortal souls."

Phil. Ref.

CHRISTIAN GUIDE.

We have received the first number of a work bearing the above title, edited by John Samuel Thompson. It will be published monthly at Utica, (N. Y.) in numbers containing 32 pages, octavo, at two dollars per annum, payable half yearly in advance.

This work "is designed as a *select commentary*, consisting of a copious introduction, a harmony of

the evangelists, and notes, comments, or dissertations on all important and obscure passages of the New Testament."

A work of the above description is certainly called for by the growing denomination of which the publisher is a member; and from the known talents and high literary attainments of Mr. Thompson, he is eminently qualified to discharge the duties of his undertaking with honour to himself and to the Christian name. *The (Phil.) Universalist.*

NOTICE TO EDITORS. *Let him that hath stolen steal no more.* We say this to the *corps editorial* in general, and if they do not *regard* this caution, we shall take more direct means to expose their plagiarism. *Rel. Inq.*

In answer to the above, so far as we are concerned, we plead, *Not Guilty*. It is certainly *improper* to publish as *ORIGINAL*, those articles which are selected, or borrowed from other papers. *Ed.*

MESSRS. DUNCAN AND McLEAN.

We noticed some weeks ago the disagreement between Messrs. Duncan and McLean, and the Presbyterian Synod, and stated that it terminated in their withdrawing from the Synod, and in their congregations being declared to be vacant. We are now informed from a respectable source, that the congregations have sided with their pastors, and prefer their instructions to the visitation of the grand hierarchy. The congregation of Mr. McLean was unanimous in its decision, and the vacant pews in Mr. Duncan's church are sought after with avidity, and are raised to double their former price.

Harrisburg paper.

CENSUS OF THE CITY OF NEW-YORK,

And number of births and deaths, in 1825.

Inhabitants in 1825,	167,120
No. of Births	4,529
Marriages	810
Deaths*	3,239
Increase since 1820	43,414
Proportional amount in 1830,	227,000
Houses of Public Worship, including those now building,	100

*We are ignorant of the number of deaths in this city, the past year. The daily Papers vary in their accounts about 2000!!! So much for typographical errors; newspapers, it seems, are poor authority!

JUST PUBLISHED,

And for sale at this Office, A SERMON on the DOCTRINE OF ATONEMENT. By Abner Kneeland. Price One Shilling.

Also, for sale as above, THE CHILD'S SCRIPTURAL CATECHISM, by the Dozen or Single.

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Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, MARCH 11, 1826.

NO. 22.

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

(Concluded from p. 155.)

But what completely satisfies me, that no change of subject is made from a figurative to a literal resurrection in verse 27, is the very passage in question for consideration. To this I shall now pay attention. It is then said, "Marvel not at this." Marvel not at what, let it be asked? Evidently at the things our Lord had just been stating, that the Father had given to the Son to have life in himself, and also authority to execute judgment. Marvel not at this, "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These words are considered as teaching a literal resurrection of all the dead at the end of this world, and that some shall come forth to enjoy endless life or happiness, and others to endure endless damnation or misery. I shall now attempt to show that they relate to no such time, nor teach any such doctrine. Let us then inquire:

1st. What time is meant by the expression, "*the hour is coming.*" I need hardly observe, that the word hour, here, does not mean precisely what we call an hour. The same word is often rendered *time* in other passages, and is so rendered by some translators, in this very passage. *If the phrase, "the hour is coming," means the hour or time of the literal resurrection of all the dead, it is the only place where it is so used in all the Bible. A single example does not occur where this expression is used in reference to such a period.* What was the hour or time then our Lord referred to? He had used in verse 25, precisely the same Greek expression, *hōi erketai hora*, "the hour is coming." But in its usage in both these places, we cannot learn any thing with certainty what time is referred to. Well, let us have recourse to other texts where it is used by the same writer, for we do not find it used by any other, and let us see what time he did refer to by the words, "the hour is coming." In John iv. 21, he uses the very same Greek phrase, though a little varied in its rendering in our version. "Jesus saith unto her, Woman, believe me, *the hour cometh*, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." Did our Lord here mean, that at the general resurrection of the dead, people should neither worship at mount Gerizzim nor at Jerusalem? No man will say so. What period did he

then refer to? Let us hear Dr. Whitby on this text. "This controversy, saith Christ, will shortly be decided by removing the occasion of it, viz. This way of worshipping God by sacrifices, and by giving liberty to worship God with spiritual sacrifices in any place, as the prophet Malachi foretold, chap. i. 11." This then took place at the end of the age, when the Jewish system was abolished, their temple destroyed, and they scattered among all nations. When Paul wrote to the believing Hebrews, it was ready to vanish away; Heb. viii. 13; and they saw the day when it should take place, approaching; Heb. x. 25. It was so near when John wrote his first epistle, that the last hour had arrived, chap. ii. 18. It is evident then, that John used the phrase "the hour is coming," in reference to the end of the Jewish dispensation, as is evident from this text, and had used it previously to his uttering this expression in the passage under consideration. Nor is this the only instance of its previous usage in the same sense, for in verse 23d of the same chapter, we find John uses precisely the same language he used verse 25th of this very discourse, "the hour cometh and now is"—"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." At the time Christ spoke, those who believed in him worshipped the Father in spirit and in truth. But the hour was coming when this should be also done, and done more perfectly and extensively by the removal of the forms of Mosaic ritual, and the extension of Christ's religion in the world. No man thinks that the period here referred to, by "the hour is coming," is the hour of the general resurrection of the dead at the end of this world. Did the Father seek such to worship him at the general resurrection of the dead?

But again, John says, chapter xvi. 2, *erketai hora* "*the hour cometh* that whosoever killeth you will think that he doeth God service." He adds, verse 4, "And these things have I told you, that when *the time shall come*, ye may remember that I told you of them." Were the apostles killed at the hour or time of the general resurrection? It would be idle to show that the period referred to is that which immediately preceded the destruction of Jerusalem, see Matt. xxiv. 9—15, &c. No one thinks our Lord meant, that, when the time came at the general resurrection the apostles would remember that he had told them of their being killed while he was on earth. The time that they should remember what he had told them, was the same time at which he who killed any of them would think

that he did God service. But was this at the resurrection of the dead?

But John uses the same phrase *erketai hora*, in verse 25. "These things have I spoken unto you in proverbs: *the time cometh*, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." And adds in verse 32, "Behold *the hour cometh, yea, is now come, idou erketai hora kai nun eleuthen*, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." Did Christ not show his disciples plainly of the Father until the resurrection of the dead? And is it to be at the resurrection of the dead that they are to be scattered every man to his own? At the apprehension of Christ in the garden, all his disciples forsook him and fled, &c. This period answers to the hour which he said, "is now come." Again, at the destruction of Jerusalem they were scattered every man to his own, for all were commanded to hasten their escape. See Matt. xxiv. 16—23. This answers to the period, "The hour cometh," in the above passages. If it is not then settled, that the hour which was coming, in the which all that are in the graves should come forth, does not refer to the literal resurrection of the dead, I shall for ever despair of ascertaining the sense of any text of scripture. If John is permitted to explain his own meaning, "the hour is coming" is precisely fixed by him in these texts now quoted. He used this language, both before and after this discourse with the unbelieving Jews, and in all the places where he used it, no one will say he referred to the hour of the literal resurrection of the dead.

These are all the passages where I can find this phraseology used. It is evident that the time of the resurrection of the dead is not meant, but the hour or time of the destruction of Jerusalem. This I think no candid man can or will dispute. It is designated by the general expression, "the hour is coming." Nor could our Lord designate this time more definitely, for he says, Matt. xxiv. 36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is notorious, how frequently this period is referred to by the word *hour*. Although, it was certain, that it should come on the generation of Jews whom our Lord addressed, yet he commanded his disciples to watch, for they knew neither the day nor the hour wherein the Son of man cometh. It will not certainly be disputed, that if the time expressed by "the hour is coming," be as I have stated, it changes the whole aspect of the passage. It determines the things said to be done at this time, for it was at the hour that was coming, all that were in the graves should hear Christ's voice. To disprove my views it must then be proved, that the period referred to, by "the hour is coming," is the literal resurrection of all the dead. We do not think it of much use to prove this by *asserting* it. Let it be shown by an appeal to the scriptures that this is the sense the sacred writers attached to this expression.

If these remarks, fixing the period, "the hour is coming," to the destruction of Jerusalem be correct, it is almost unnecessary to say any thing on the remainder of the passage. It shows, that the resurrection mentioned, cannot be a literal resurrection of the dead, for no one pretends that such a resurrection took place at the destruction of Jerusalem. Unless then it can be proved, that the phrase, "the hour is coming," does refer to the time of the literal resurrection of the dead, all idea of punishment in a future state must be abandoned from this passage. The proof of this I have no expectation of ever seeing. At any rate, I ought to be excused from prosecuting my remarks, until it is produced. But I shall proceed to consider,

2d. The nature of the resurrection, said to take place, at "the hour is coming." The word twice rendered resurrection in this passage, is *anastasis*. It is taken for granted by many, that this word signifies only a literal resurrection, and most people think it can mean nothing else. But this is a great mistake, as the following quotations show: Dr. Campbell on Matt. xxii. 23, thus writes. "The word *anastasis*, or rather the phrase, *anastasis ton nekron*, is indeed the common term, by which the *resurrection*, properly so called, is denominated in the New Testament. Yet this is neither the only, nor the primitive import of the word *anastasis*. It denotes simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state, after an interruption. The verb *anistemi* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the seventy. Agreeably therefore to the original import, *arising* from a seat is properly termed *anastasis*, so is *awaking* out of sleep, or *promotion* from an inferior condition. The word occurs in this last sense, Luke ii. 34." See also Parkhurst, as quoted in the Magazine Nov. 12, ult. Other authorities might be quoted in proof, but these are sufficient. It is a plain case then, that the word *resurrection*, determines nothing about a literal resurrection.

No person can suppose, that these writers write so, with any design to favour my views of this passage. But I ask, could they have written any thing more to my purpose, if this had actually been their design? It is easily perceived, that their definition of *anastasis*, allows me a very wide range of interpretation. They allow me to consider *anastasis* to denote "being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. *Rising* from a seat is properly termed *anastasis*, so is *awaking* out of sleep, or *promotion* from an inferior condition," as well as a literal resurrection from death. What has led to the idea of a literal resurrection being taught in this passage, is its being said, "the hour is coming, in the which all that are *in the graves* shall hear his voice." But why not also conclude from verse 25, that "the dead" are the naturally dead? We have as much reason to conclude, that "the dead," are the naturally dead in verse 25, as that *in the graves* means persons literally in the

tombs or sepulchres verse 28, until it is satisfactorily shown that our Lord changed the subject of his discourse from a figurative to a literal resurrection. But has this ever been, or will it ever be proved? That persons are said to be *in the graves* who are not naturally dead is easily proved; yea, that this is said of the Jewish nation is obvious from Ezek. xxxvii. 11, 12, 13, 14, "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live; and I shall place you in your own lands: then shall ye know that I the Lord hath spoken it, and performed it, saith the Lord." Here it is said they were not only in the graves, but are said to have their graves opened, and to be brought up out of their graves, yet no one ever thought of a literal resurrection, but only a revival of the nation as to their moral or political condition. The Jews were familiar with such a mode of speaking, as is evident from the quotation made from Whitty on 1 Peter iv. 6, above. It appears to me that our Lord when he uttered the passage under consideration, had the above passage from Ezekiel in view, for he uses the very same Greek word rendered *graves*, as is used in the seventy version of that text. The Jewish nation whom our Lord addressed, had long been in a state of moral and political death. They were not only dead, but buried in their lusts, or in the language of the prophet, were *in the graves*. A few of them under our Lord's ministry had heard his voice, and were revived to moral or spiritual life, during the time expressed in the phrase "*now is*," verse 25. But he says in the 28th, "The hour is coming in the which all that are in the graves shall hear his voice and shall come forth." Come forth from what? They shall come forth from this state of inactivity to action, from this moral and political death, &c. But this coming forth shall be very different in some from others, for,

1st. They that have done good shall come forth "unto the resurrection of life." If the "hour that was coming," was not at the literal resurrection of the dead, neither can the life mentioned be understood of natural life. To maintain a decent congruity in the passage requires this. The life must be understood in unison with the nature of the time and resurrection mentioned. What life then is this? I answer, the same life to which our Lord refers, Matt. xviii. 8; "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye rather than

having two eyes to be cast into hell fire." See also Mark ix. 43—47. But notice, that in verse 48, what is called entering into life in the other texts, is called "entering into the kingdom of God." In the Inquiry into the words Sheol, &c. I have shown, that hell fire, and everlasting fire, are the same thing, and that both refer to the temporal judgments of God. It has been also shown, that to enter into life, and into the kingdom of God, mean the same thing, and both these refer to entering into our Lord's kingdom in this world, which at the end of the Jewish dispensation was to come with power. Then he was to come in his glory, the redemption of his disciples drew near, and at this period they were to shine forth in the kingdom of their Father. I think I can also show, that the everlasting life into which the righteous are said to go, Matt. xxv. 46, is the same life as in the passage before us. They that had done evil went away into everlasting punishment, and they that had done good unto life eternal. This cannot however be done here. It shows however, the truth of one of my reasons for declining a consideration of this text, and 2 Cor. v. 10, as my sentiments must appear to great disadvantage when not fully laid before the reader.

2d. And they that have done evil *unto the resurrection of damnation*. It has been noticed above, that the word rendered damnation here, is the same as is rendered judgment verse 22, and condemnation verse 24. This damnation, is then the *condemnation* into which those who believed should not come, the *judgment* the Father committed to the Son, and which he gave him authority to execute, see verses 22, 24, 27. Was this then either endless or limited punishment in a future state? From what has been already said, I should think not. Every reader will anticipate the answer that it must be the damnation or punishment inflicted on men at the end of the Jewish dispensation, and especially on that nation who were so highly favoured with our Lord's ministry. It will not be denied, and therefore need not be proved, that they came forth to the resurrection of damnation or punishment at this period. They have gone away unto everlasting punishment; Matt. xxv. 46, and are punished with everlasting destruction from the presence of the Lord, 2 Thes. i. 9. This is not only a matter of scripture testimony, but is also a matter of fact.

Though most people would excuse me from pursuing this subject further, yet I shall here introduce all the places in the New Testament, where the word *krisis* here rendered *damnation* is used, that we may see how it is applied by the sacred writers. It will not only confirm all I have said, but will show the connexion between my views of this passage and others to which I alluded at the commencement. The word *krisis* occurs, verses 22, 24, 27, 29, 30, of this discourse, sufficiently noticed already. In John iii. 19, it is rendered *condemnation*. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It occurs in the following places and is

rendered *judgment*, Matt. xii. 18, 20; Acts viii. 33; John vii. 24, and viii. 15, 16, and xii. 31, and xvi. 8, 11; Matt. xxiii. 28, and Luke xi. 42. As no person would contend, that any reference is made in these texts to future punishment, I am saved the labour of any remarks. In Matt. v. 21, 22; 1 Tim. v. 24, it is also rendered *judgment*, and refers to a judicial sentence. And in 2 Peter ii. 11, it is rendered *accusation*, and means a mental judgment or decision. But I find *krisis* rendered *judgment*, and in the plural *judgments*, and is used to express God's judgments on, the great whore, &c. Rev. xix. 2, and xvi. 7, and xiv. 7, and xviii. 10. No remarks are necessary, for no sensible person would contend, that these judgments or punishments were inflicted in a future state.

In the following texts, the phrase, "the day of judgment" occurs, Matt. x. 15, and xi. 22, 24, and xii. 36; Mark vi. 11; Luke x. 14; 2 Peter ii. 9, and iii. 7; 1 John iv. 17. In the following it is "the judgment," Matt. xii. 41, 42. Luke xi. 31, 32. Now, the word rendered *judgment* in these texts, is *krisis*. In my answer to Mr. Sabine, I have attempted to show, that, "the judgment," and "the day of judgment," is that which came on the Jewish nation at the end of the age or dispensation. If this be correct, it is easily perceived, that it is the same as the resurrection of damnation in the passage we are considering. But for the proof adduced, I must beg leave to refer to the answer.

In 2 Thess. i. 5, *krisis* is also rendered judgment. In a communication in the Magazine, vol 5, on this whole context, I have attempted to show, that "the righteous judgment" of God mentioned, refers to the same temporal judgment which came on the Jewish nation. To this also, I beg leave to refer the reader for the proof. In Matt. xxiii. 33, *krisis* is rendered *damnation*, "How can ye escape the damnation of hell?" In the Inquiry into the words Sheol, Hades, &c. I think I have proved, that this has no reference to a punishment in a place called hell in a future state, but to the same temporal calamities which came on the Jewish nation. The same damnation as in the passage before us.

But this word is rendered *damnation* and *judgment* in the following passages, and in all of them it is supposed to refer to punishment in a future state. The blasphemer against the spirit was in danger of *eternal damnation*, Mark iii. 29. In Heb. x. 27, we read of a certain fearful looking for of *judgment*. In James ii. 13, of some who shall have *judgment* without mercy. And in Jude xiv. 15, it is said, "behold the Lord cometh with ten thousand of his saints to execute *judgment*." And 2 Peter ii. 4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto *judgment*." See also Jude 6. All these texts I have considered in the Inquiries referred to above, and which I wish to have completed.

The last text in which *krisis* occurs, is Heb. ix. 27, "and as it is appointed unto men once to die, but after this the *judgment*." This is considered, I presume, the most plausible text in the whole Bible,

in favour of a judgment or punishment after the dissolution of soul and body. It is in every person's mouth, and is considered conclusive on the subject of future punishment. I am willing to concede to them, that it is the most plain and plausible, and was once so considered by myself. Now, I would only say that if I cannot show, that it has no reference to limited or endless misery in a future state, I am willing that every line I have written, contrary to the endless misery of the wicked, may be for ever blotted out. Many persons whom I highly esteem, lament my change of opinion on this subject, and no doubt think that I have shut my eyes against all such texts. I hope if my life is spared, to show to them, that they are mistaken. My religious opinions are changed, decidedly changed on this subject, but this change has been produced, by what I believe to be more enlarged and correct views of scripture. I feel a strong desire to show them this, not only in my own defence, but that they also may be led to examine the scriptures, and renounce opinions, dishonourable to the character of God, at variance with the salvation of Christ, and surely not very comforting to their own minds.

But I must close this lengthy communication. A "Disciple of Truth" presses this question upon me; "If the doctrine of a future judgment and retribution be not true, how will you account for the fact, that our Lord should use expressions which so literally express what is not true, and so perfectly calculated to lead people to believe it?" Answer. The sense which men have put on our Lord's expressions lead them to believe this doctrine. But the question is, Was this the sense our Lord attached to such expressions? If it was not, then all the blame lies with men, who have attached such a sense to his expressions. Whether I have shown their sense to be false, and have given a correct view of our Lord's meaning, is submitted for the candid consideration of a "Disciple of Truth."

I am yours, &c. W. BALFOUR.

From the (Boston) Recorder and Telegraph. UNIVERSALISM DISPROVED,

BY A NEW PROCESS OF REASONING.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly PARDON." Isa. lv. 7.

It is evident from this passage, and from hundreds of others to be found in the Bible, that *God will bestow pardon upon the truly penitent*. This is the truth (and it is one which I presume no denomination of Christians has ever pretended to call in question) on which I shall chiefly rely, in disproving the doctrine of Universal Salvation.

It is well known to those, who have had much acquaintance with the believers in this doctrine, that there is a great diversity in their religious sentiments. They all agree, to be sure, in the general conclusion, that the whole human race will finally be saved; but in their modes of arriving at this conclusion, they differ variously and widely. It is my

intention to *disprove* their several schemes, by comparing them with the universally acknowledged truth, that *God will bestow pardon upon the truly penitent*.

Some have supposed that there is *no sin* in the world, or in the universe. "Every man," say they, "answers the particular end for which he was made. Every man accomplishes the work, which it was intended he should accomplish. One man performs the will of God as much as another. Whatever is, is right, *morally* right." The conclusion is, therefore, that *all men will be saved*. But if there is no sin in the world, why does God propose *pardon* to the penitent? Do not pardon and penitence necessarily imply crime and guilt? Whoever was pardoned, that had committed no offence? The fact, that God proposes pardon to the penitent, is proof conclusive that men are *sinners*; that they have violated, not indeed his general purposes, but his *laws*; and that the scheme of universal salvation, which is founded on the supposition that there is no sin in the world, is wholly a delusion.

Some have supposed that all men are sinners; but that every sin brings its own punishment directly along with it. Every one suffers as much as he deserves, in the adversities and ills of the present life; so that when the sufferings of the present life are past, all suffering is ended. There is nothing to be feared beyond the grave. But God, we have seen, proposes *pardon* to the penitent. Pardon implies, not only crime and guilt, but exposure to punishment. The very act of bestowing pardon, is the act of freeing the person receiving it from his liability to suffer deserved punishment. Such is the nature of this act, both as it occurs among men, and as spoken of in the word of God. What then is the proper *punishment* of sin? What is the punishment to which all sinners are liable previous to pardon, and from which pardon frees those who repent? Is it indeed the *adversities* and *ills* of the present life? But who are free from these? And, on this ground, who are pardoned? And, as God promises pardon to those who repent, who are the penitent? Where are the favoured few, who are to suffer no more sickness, no more disappointments or troubles, so long as they live? If the troubles of this life constitute the proper punishment of sin, manifestly none either are, or ever were, or ever will be, *pardoned*. And unless the promises of God are broken, none ever were, or will be penitent." To such absurdities are we driven, by supposing sin to bring all its deserved punishment with it, in the present life.

Some have considered *temporal death* as the proper punishment of sin. They suppose this was the death threatened to our first parents in Paradise; and that this constitutes the penalty of the divine law. And when it is said in the Scriptures, "The soul that sinneth, it shall die." "The wages of sin is death," &c. they understand this of *temporal* death. Consequently they infer, that when temporal death is suffered, all is suffered. There is nothing to be endured or feared beyond it. But how will this sentiment compare with the divine promises of *pardon* to the penitent? If temporal

death is the proper punishment of sin, who are the pardoned? Who are the penitent? Who are, or ever were, or ever will be, exempt from their liability to suffer temporal death? We are driven, therefore, to the same absurdity as before. We must see and say, either that temporal death is not the proper deserved punishment of sin, or that penitence and pardon are unknown in the religious concerns of men.

Some have believed that mankind are sinners, but that Christ has suffered the penalty of the law, and cancelled all the demands of justice, in their stead. Consequently the law, they say, is satisfied; justice has no more claims, and all of every character are sure of heaven. But if this sentiment be true, what mean the frequent proposals of *pardon*, which God has made, and is making, to the penitent? If Christ has suffered the full penalty of the law, in the place of men, for what do they stand in need of pardon? Pardon frees those who receive it from deserved punishment. But if all the punishment of sinners has been suffered already, in Christ their substitute, then they cannot be freed from farther deserved punishment. In other words, they cannot on this ground, be pardoned. There is no room for pardon. It is as true, therefore, as it is that God proposes pardon to the penitent, that Christ did not suffer the penalty of the law for men, and that neither all men, nor any, can on this ground be saved. Christ suffered enough to magnify the broken law and make it honourable, to manifest to the full the divine displeasure at sin, to answer all those purposes in the divine government, which could have been answered by inflicting deserved punishment upon our guilty race; but he did not suffer the penalty of the law, or cancel the debt of justice, for any man living.

It is the opinion of many, that mankind are sinners and must repent, and that *all will finally be brought to repentance*. Those who do not repent in this life, or in death, will be punished hereafter till they do repent. And that degree of punishment which is necessary in order to bring them to repentance, and thus prepare them for happiness, is the proper punishment of their sins. But God proposes *pardon to the penitent*; or, in other words, he proposes to exempt those who repent, from their liability to suffer the due reward of their deeds. But on the supposition before us, persons suffer the due reward of their deeds, *previous* to repentance. The proper punishment of their sins, is that degree of punishment, which is requisite in order to *bring* them to repentance. They suffer all they deserve, *before* they repent. How then can they be pardoned *after* they repent? For what do they stand in need of pardon? They have nothing more to suffer. They have received already the proper punishment of their sins. These remarks render it plain, that we must either renounce the promises of pardon to the penitent, or we must renounce the idea, that the proper punishment of sin is that degree of punishment which is necessary in order to bring sinners to repentance.

It has been asserted, as a ground of universal sal-

vation, that the *contrary* is not so much as intimated in the scriptures. "The idea of future punishment never once entered the minds of the sacred writers; nor have they used a single expression, which is fitted to convey this idea to others. The supposition of future punishment is therefore wholly gratuitous." But the Scriptures, it will not be doubted, contain offers of *pardon* to the penitent. In other words, they promise, on condition of repentance, *exemption* from some deserved punishment. What then is this punishment? If it is not future punishment, it must be present, temporal punishment. But from what present, temporal punishment are the penitent exempt, more than the impenitent? Both drink alike, here on earth, of the cup of sorrow. Both share alike the disappointments, and troubles, and ills of life. Both fall alike, by one means or another, before the stroke of the "king of terrors." So far as temporal things are concerned, "all things come alike to all, there is one event to the righteous, and to the wicked." If then there is no such thing as future punishment, who are the pardoned? And where, on this ground, is the mighty difference in point of circumstances, between those who repent, and those who remain impenitent?

It will be obvious, I think, without pursuing this train of remark further, that the principle assumed at the commencement of this discussion, contains within itself a perfect refutation of nearly all the schemes of universal salvation which have ever been devised. Only let a person admit (what I suppose no one who believes the Bible is unwilling to admit) that *God will bestow pardon upon the truly penitent*, let him follow this single truth out, and be consistent, and he cannot be a Universalist. He cannot stop short of believing, that the proper punishment of sin, that to which we are all liable previous to pardon, and from which pardon frees us, is *eternal punishment*.

It appears from what has been said, that there are *several sorts* of Universalists. Among those thus denominated, there is a great diversity of religious sentiment. They are agreed, to be sure, in the general conclusion, that the human family are all to be saved; but they come to this conclusion by very different, and in some cases, by totally *opposite* routes. Their various modes of arriving at it involve systems of religious belief, the most diverse and irreconcilable. One, for instance, builds his Universalism upon the principle, that there is *no sin* in the world; while another builds his upon the opposite principle, that we are *great sinners*, but that Christ has paid the whole debt, and set us free. One tells us that there is no such thing as future punishment; while another asserts that the wicked will be punished in the other world, until they are brought to repentance, and thus prepared to be released. Some think, that all will be saved through the merits of Christ; and others, that the interposition of Christ, except as a mere religious teacher, was unnecessary. Yet we hear of no disputing among these different classes of Universalists. They associate together with as much harmony, as though

they were perfectly united in one mind and judgment. Indeed, it is not uncommon for the same individual to slide from one of these schemes to another, in the course of a few days, and even in the course of a single conversation, as though the distance between them was unperceived, and of no account. From facts like these, it is not, I think, uncandid to conclude, that with most Universalists the great object is, not so much to discover truth, as to *support a favourite point*. The general conclusion is established first; and the means of arriving at it are regarded as of minor importance. The point is fixed at once that *all must be saved*; and he who can gain this desired point by the shortest and best method, is entitled of course to the highest praise. No wonder Universalists are for the most part, uneasy in their minds. The solemn trifling, in which they indulge, is not of a nature to bring rest to the soul. As the sand under their feet is continually giving way, they must continue struggling, or they must sink. But what will they do, when their sandy foundation is all gone, when the season of trifling is for ever past, and when, in the light of another world, despised, dreaded truth is poured in upon their consciences, in one resistless and eternal stream!

REPLY TO THE FOREGOING.

No doubt some who read this paper may be of opinion that the reasoning contained in the foregoing, and the arguments which the writer depends on as being amply sufficient to overthrow the doctrine of Universal Salvation, are too weak and inconsistent to require or deserve an answer. But such should reflect, that the minds of others may not, even at this day, have arrived to that salutary degree of discernment which enables those who enjoy it to detect the false reasoning which is so very palpable in this piece of labour, designed to maintain the doctrine of endless punishment. We have no reason to doubt, that the author was satisfied, that his arguments were sound; and it is very probable that the editor of the *Recorder and Telegraph* was satisfied also that Universalism is refuted, or why should he voluntarily expose what he considered fallacious, when he must know it would operate against the cause in which he is engaged? Nor is it at all likely that the author and the editor are the only persons in community, who are incapable of discerning, without assistance, the unsoundness of the arguments which they have presented to the public; many of their readers no doubt feel as much assured as they do, that the arguments of this author are unanswerable. In fact, it has been stated, that some have expressed their conviction that this piece is a fair refutation of Universalism.

It is presumed that the candid will acknowledge that the foregoing considerations form a sufficient apology for an attempt to show this advocate of endless punishment, and others, who allow his reasoning, wherein his arguments are incorrect, and the ground he has taken untenable.

This writer professes to be acquainted with the various views which Universalists entertain, and

therefore attempts to overthrow the whole by showing that the text, on which he relies, is directly opposed to all and every system on which the belief of Universal Salvation is predicated.

The first scheme of Universal Salvation, which this writer overthrows, is established on the hypothesis, that there is no sin in the world, that whatever is, is *morally* right. There is good reason to believe, that this statement was the effect of a want of information. The writer of this reply, though much conversant with Universalists for more than thirty years, has never found any author who built his belief of the doctrine on this hypothesis. It is true this writer has connected another idea with this hypothesis, which many Universalists as well as Calvinists fully believe, viz. That "Every man answers the particular end for which he was made," &c. All predestinarians believe this, the orthodox as much as Universalists; but neither of them contends that there is no moral wrong in the world.

The next scheme of doctrine, which this writer attempts to disprove, by the fact that God proposes to pardon the penitent, supposes "that all men are sinners; but that every sin brings its own punishment directly along with it," &c. In order to show that this scheme is not correct, this writer was under the necessity of informing his readers that pardon necessarily frees "the person who receives it from his liability to suffer deserved punishment." Here the reader is requested to make a pause, and carefully cast in mind the question, whether this statement be correct. This advocate of endless punishment was evidently sensible that his argument depended entirely on this, his exposition of the word *pardon*. But this being the case, is not worthy of remark, that he should give this exposition no other support than barely his own assertion? Is this whole subject, after all the importance which has been attached to it, not worth one quotation? Surprising! It is really mortifying to meet with such attacks. Our antagonist comes forward with as high pretensions and as great seeming confidence as did Peter the hermit, who undertook a crusade to deliver Jerusalem and the holy sepulchre from the hands of infidels, and informs the public that he is going to prostrate the whole phalanx of Universalists "*by a new process of reasoning*;" but the moment he comes to a point on which he knows his all depends, he gives it the weight of his own assertion, and that is all!

It is by no means improper to inform this writer that he is quite in a mistake to call his process of reasoning a new one. Bold and unsupported assertions are no new things. They have been in use as long as error has been supported.

That this exposition of *pardon* on which our writer depends to disprove Universal Salvation, is contrary to scripture is fully proved by a multitude of passages, of which the following are a sample: Rom. ii. 6, "Who will render to every man according to his deeds." Col. iii. 25, "But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons." These passages, with many others of the same import, clearly maintain what St. Paul gives us to un-

derstand in the following passage: Heb. ii. 2, 3, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" The plain sense of this last passage is, that every transgression and disobedience, committed under the law dispensation, did, under that dispensation, receive a just recompense of reward; and that being a matter of fact, it is impossible that any can escape under the dispensation of the gospel. What think you now, reader, of this writer's exposition of *pardon*? If what the Scriptures assert is true, and this writer's assertion be true also, every one must see that God never did nor ever will pardon a single soul who has sinned! But the Scriptures as fully maintain the doctrine of pardon or forgiveness as they maintain the doctrine of positive, universal and impartial retribution. See Col. ii. 13, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Here we learn that those Colossians, who had been dead in sin, had obtained forgiveness of all their trespasses. Let this fact, reader, lie in your understanding by the side of the fact which has been fully proved, that God renders to every one according to his works, and then you will see that this writer's exposition of pardon is directly opposed to the testimony of divine inspiration.

The unhappy fact, respecting our opponent, is this; he is too little acquainted with the Scriptures, and too much under the influence of popular prejudices to reason correctly on the subject in which he has engaged. If his acquaintance with the Scriptures had been such as would have justified his undertaking, he could not have written his exposition of pardon, without bringing to his recollection that beautiful passage recorded Isaiah xl. 2, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." What fact does this passage state in support of the assertion that the iniquity of Jerusalem was pardoned? Answer, the fact that she had already received of the Lord's hand double for all her sins.

Having now entirely removed the very foundation on which our opposer rested his whole argument, it seems unnecessary to labour to show that each particular part of his superstructure is also removed. Having a clear understanding of the fact, that the sinner, who is forgiven or pardoned is also duly recompensed according to all his offences, the whole argument of our opponent is clearly refuted; and his text shown to have no force in a single point of argument, to which he has applied it. And yet if his exposition of *pardon* were allowed, his main argument would not thereby find support; for as Jesus was exalted to give repentance as well as the remission of sins, it is just as easy for him to give repentance to all men as to any. And this writer will do well to consider, that it is sin which obtains remission, not deserved punishment.

Perhaps there is one sense, in which the "*process*," by which this writer has attempted to disprove Universalism, may be considered *new*. He contends that the fact that God proposes to pardon the penitent proves that all men cannot be saved. Very well; let this, for the sake of the argument, be granted; and then we will ask, what he would have contended for, relative to this subject, if in place of proposing to pardon the penitent, God had given us positive information, that he would not pardon the penitent? Would this writer be willing to allow, that if God would not pardon the penitent, then all men would be saved? No, surely he would not; for he contends that without pardon the sinner cannot be saved. What does the whole amount to? Answer; this writer has found a proposition, which maintains exactly the same thing, which the opposite of itself maintains! This is new! St. Peter says, "God is not willing that any should perish, but that all should come unto repentance." But how does this writer's argument reply to this passage? If all should come to repentance, then all would be forgiven; but all could not be saved, because God proposes to pardon the penitent! St. Paul says, "God will have all men to be saved." But this writer contends that this cannot be done, because God proposes to pardon the penitent! God says, by Isaiah, "Look unto me and be saved, all the ends of the earth, for I am God, and there is none else." But this writer shows that this cannot be, because God proposes to pardon the penitent! Well, could all be saved if God would not pardon the penitent? No; and therefore this process to disprove Universal Salvation, is *new*!

All which this writer has said respecting other various views of salvation entertained by Universalists, such as that temporal death being the penalty of the law, there can be no punishment beyond it; or that Christ having suffered the penalty in our room and stead, we shall all be saved thereby; or that though the sinner may be punished in the future state, that punishment will finally effect his repentance and salvation, need not here be particularly noticed, because if his exposition of pardon is clearly disproved, then his text is shown not to apply to his subject in any case. It seems proper, however, to remind him, that he has, himself overthrown his own scheme. See his statement which follows; "Christ suffered enough to magnify the broken law and make it honourable to manifest to the full the divine displeasure at sin, to answer all those purposes in the divine government, which could have been answered by inflicting deserved punishment upon our guilty race." If we allow this statement, can any thing be more evident, than that the infliction of eternal punishment can answer no purpose in the divine government? He says, that "Christ suffered enough to answer all the purposes in the divine government, which could have been answered by inflicting deserved punishment upon our guilty race." Then surely, to inflict deserved punishment upon our guilty race, can answer no purpose in the divine government. Thus he prostrates all which he has, with great care, and with

the assistance of his "*new process*," endeavoured to set up.

Nothing need be said in reply to this writer's suggestions, that Universalists are uneasy in their minds, and that they fly, from one scheme to another to maintain their doctrine. All this is done for the want of sound argument, and only proves that he would be willing to asperse whom he cannot convince.

Some acknowledgment may be due for the favourable commendation, which this advocate of endless misery bestows on Universalists of various systems, though it seems to be handed out rather in form of accusation. He allows that we all go on in harmony one with another, notwithstanding our views are so different. This we accept as a commendation, and hope we may be able to justify the representation by our future conduct. It is true that Universalists have various views respecting the ways and means and times, which, in the councils of heaven, regard the final happiness of all mankind; but we feel so entirely confident that God's ways, means and times are all established in infinite wisdom, and that our different views can never change any of them, that we think it far more reasonable and more consistent with the spirit of Christ, to unite in charity and rejoice together in that great truth in which we all agree, than to embitter our christian race with discord and mutual recriminations.

Suppose a whole family is on a journey, from New-England to the western country, where the provident father has vested a large sum in landed estate, where he purposes to settle for the remainder of his life. He has provided comfortable means and eligible accommodations for his whole family on their journey, and their prospects justify every rational gratification of hope. But among the children, who are ignorant of the country whither they are bound, and of the distance they must travel to reach it, some difference of conjecture arises. One thinks it will require six months to perform the journey, another is fully persuaded that they shall all be safe at their home in three months; there are also different opinions among them respecting the country through which they are to pass. Some have formed a notion that they must encounter very rough and fatiguing way, others think the road is more smooth and comfortable; but they all agree that in due time, having passed all which is necessary, they shall arrive at their destined, happy home. Would it not be unwise for these children to indulge a bitter spirit towards each other on account of these various notions? Would it not be the very height of folly and even perverseness, for these children to refuse to travel together, to eat and drink together, on their journey, because they entertained these different opinions? Let the children be quiet and love one another, and trust all their concerns to the wisdom and providence of the parent, who impartially regards them, and who will bear them company, and bring them safely home.

Universalist Magazine.

NOTICE.

The editor has been so severely indisposed as not to be able to attend to his duties. It is hoped the extracts which compose this number will be interesting to the reader.

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NO. 23.

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

Gentlemen—Though something has already been said, both on this passage and on Rom. xiv. 10, to determine what time Paul meant that the persons should appear before Christ's judgment seat, I have prosecuted my inquiry further on this point, if possible to arrive at certainty about it. The subject is deeply interesting to all; diversity of opinion exists about it, and if any thing can be suggested, which tends to settle this question, it ought to be done. The following I submit for candid consideration.

When Paul says, "For we must all appear before the judgment seat of Christ," let us ask, at what time did he mean that this should take place? It is the common belief, that he meant at the end of this world, or what is called the day of judgment. But surely no candid inquirer ought to take this for granted, because it happens to be the popular belief, and has been so for ages. What course must we then pursue, to ascertain whether the popular belief be truth, or a misapprehension of Paul's meaning? The course I have pursued is—

1st. I inquire of Paul himself in the chapter where these words occur, What time did you refer to, when you say, "for we must all appear before the judgment seat of Christ?" I look then at verse 1st, and I find that he speaks of a time, when he and those he was writing to, were to have the earthly house of this tabernacle dissolved: or in plain language, were to die. Was this the time he referred to? We should hardly think any one would contend for this, for no one thinks, that the day of judgment took place the day Paul died, or at the decease of the Corinthians. Besides, if it did, it could only be an individual appearing, whereas it is contended that the judgment is to be universal and at the consummation of all things. But even admitting that the judgment of every man is to be at his death, and to this period Paul refers, how does it appear, that then every one receives in his *body*, according to that he hath done, whether it be good or bad? No man believes the body at death undergoes any punishment, but returns to the dust; nor is this the punishment contended for, which those who have done either good or bad, receive in their body. Seeing this cannot be the period referred to, for all return to the dust, I ask—

2d. Was the appearance before Christ's judgment seat at the time referred to, verse 4, when "mortality would be swallowed up of life?" This could not be at death, or when the earthly house of

the tabernacle was dissolved, for it is at this period corruption or mortality begins. At death, the body is sown in corruption or mortality. It is at the resurrection it is raised in incorruption. Then, and not till then, is mortality swallowed up of life. See 1 Cor. xv. 42—56. Paul does not say, that when the earthly house of his tabernacle was dissolved, that his disembodied spirit was to appear before Christ's judgment seat, to receive what it had done in the body. Nor do I find the sacred writers speak, as people often do now, about people's disembodied spirits, at death appearing at the judgment seat of Christ to receive sentence to endless happiness or misery. Even admitting they did, this could not be the period referred to, for it is evident that the apostle is not speaking in verse 10, of the spirit separate from the body. No other period of time that I can find, is referred to in the context but these two; death, and when mortality is swallowed up of life, or the resurrection from death.

But it will be said, no other time need be inquired after, for this is just the time we have always said, that all mankind are to appear before the judgment seat of Christ. I am perfectly aware of this. Let us then,

3d. Ask Paul—Did you mean to say, that when mortality should be swallowed up of life, or at the resurrection, "all should appear before the judgment seat of Christ?" Let us again look at verse 9 and 10 in connexion. "Wherefore we labour, that whether present or absent we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body according to that he hath done, whether it be good or bad." From these two verses, let the following questions be asked, and see what answers they, together with the context, afford. What person did Paul and others labour to be accepted of? Answer. The Lord. See verse 8. Where did he expect to be accepted of the Lord? Answer. At the judgment seat of Christ, verse 10. What did he mean by being accepted of the Lord at his judgment seat? Answer. Receiving in his body that which is good, and for which he laboured. What did he mean, when he said, "Wherefore we labour, that whether *present* we may be accepted of him? Answer. Present with the Lord, as is plain from verse 8, and absent from the body, verses 6, 8. What then did he mean when he said, "Wherefore we labour that whether *absent* we may be accepted of him? Answer. Absent from the Lord, or to be at home in the body. See verse 8. Did Paul then expect to be at home in the body, when the judgment, at which he laboured to be accepted, arrived? An-

swer. He speaks evidently as uncertain about this: he did not know, whether he should be *present* or *absent*, but he laboured, that "whether *present* or *absent*" he might be accepted of the Lord. Are we then to conclude, that Paul was uncertain but that the end of the world, and the day of judgment might take place during his personal existence on earth? Answer. We do not see how this conclusion can be avoided, unless he referred to a period during that generation, when he and others were to appear before Christ's judgment seat. Was there then to be during that generation an appearance at Christ's judgment seat, which Paul and others looked for, and which they might live to see? Answer. No person will question this, who has attended to Matthew, chapters 24 and 25, and many other places in the New Testament. But has not Paul and other sacred writers, spoken of the judgment seat of Christ at the end of the world or resurrection of all the dead, and might he not refer to this period in the passage before us? Answer. Though Paul has treated of the resurrection more frequently, and at greater length than any other sacred writer, yet he never speaks of the judgment seat of Christ in connexion with it. He only mentions it, Rom. xiv. 10, and we think it has been shown, it related to no such time or events. No other writer mentions the judgment seat of Christ in any connexion, or on any subject. Besides, we do not see how he could refer to this period, unless he believed that he might possibly live to see it. Did Paul then, and christians generally, expect a coming of Christ during that generation, and did they expect to *stand before him* at this period? Let the following passage answer this. "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand before the Son of man*." Luke xxi. 36. See the context of this passage, which shows what things were to be escaped, and to what period our Lord referred. When Paul wrote, Rom. xiv. 10, "for we shall all *stand before the judgment seat*," he seems to have had the above words of our Lord in his view. In the passage before us he says, "for we must all *appear before the judgment seat of Christ*." One period is referred to in both texts, and all who attend to the epistles, must see how anxious the apostles were to present their converts chaste virgins to Christ, 2 Cor. xi. 2. Perfect in Christ Jesus, Col. i. 23., And if not found so, that they would be ashamed before Christ at his coming; 1 John ii. 28; Rev. iii. 18, &c. &c. And well they might, for Christ had declared that he would be ashamed of them; Matt. x. 32, 33. Accordingly Paul says, verse 9, "Wherefore we labour," or as some render the words, "Wherefore we are ambitious, esteem it an honour, are extremely desirous, that whether present or absent we may be accepted of him." Or, as he says, 1 Thess. v. 10, "that whether we wake or sleep we should live together with him." It is beyond all fair debate that christians in Paul's day expected to *stand before the Son of man*. That they were to be rewarded according to their works, is very plain from

the New Testament, and has been noticed already. And that the unbelieving Jews and others, were also to be punished, we presume has been established, nor will it be disputed.

I might here take my leave of this subject, until it is shown, that the apostle referred to the end of this world when he said, "for we must all appear before the judgment seat of Christ." But I shall,

2d. Inquire of the two epistles Paul wrote to the Corinthians, what time he meant in these words. Do they then afford us any additional light on this subject? If I do not greatly mistake, they afford the strongest confirmation of the views I have advanced about this passage. It requires time and labour to show this, but let us proceed to them.

Paul then in his 2d epistle, chap. i. verses 13, 14, thus writes: "For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to *the end*. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in *the day of the Lord Jesus*." In his 1st epistle to the same church, he again says, "Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for *the coming of our Lord Jesus Christ*: who shall also confirm you unto *the end*, that ye may be blameless in *the day of our Lord Jesus Christ*." In these two quotations, let it be observed that the phrase, "the end," occurs twice. The expression, "the day of the Lord Jesus," is also used twice. And the expression, "the coming of our Lord Jesus Christ," is also once mentioned. On these three expressions I would remark generally,

1st. That all will allow one, and only one period of time to be referred to, or designated by them. So far from its being disputed, it will not be contended for, that the end, the day of the Lord Jesus, and the coming of our Lord Jesus Christ, all refer to the end of this world or the consummation of all things. Whatever dispute may arise, about what time is meant by these three modes of speaking, yet no one will contend, that two or more distinct periods are intended to be expressed. Should I dissent from the common opinion, I have only one opinion then, and not two or three to oppose in my observation, as arising from these three phrases.

2d. It will not be questioned, but will rather be contended for, that all these expressions refer to the very same time to which Paul refers in the passage under consideration, "we must all appear before the judgment seat of Christ." We have then got a three-fold clue, to guide us in ascertaining at what time they were to appear at this judgment seat.

1st. What time did Paul then refer to by the phrase "*the end*?" It will no doubt be said, the end of this world. But this is mere assertion, and therefore proves nothing. Suffer me to ask, Were the Corinthians to live to the end of this world, and was Jesus Christ to confirm his testimony in them to the end of the world? And were they also to read and acknowledge what Paul had spoken and written to them even to the end of the world? This may be affirmed by those who say, that the apostles and first

christians, expected the end of the world during that generation. But this is just telling us, that they were mistaken, and if mistaken in this, why may they not have been mistaken in other things, yea in all that they have written? But this is an admission, which many good people have made, little thinking, that by so doing, they surrendered christianity into the hands of its enemies.

The word which is rendered "the end" in the above passages, is *telos*. The texts in which it occurs are numerous. It would be tedious to give the details of my examination of them, I shall therefore give the result. It occurs then in the following passages, but where all will allow it can have no relation to the subject before us, Matt. xvii. 25; Rom. xiii. 7; 1 Tim. i. 5; Heb. vii. 3; James v. 11; Matt. xxvi. 58; Luke xviii. 5; 1 Peter iii. 3; Mark iii. 26; Luke i. 38; Rev. i. 8, and xxi. 6, and xxii. 13; Luke xxii. 37; Rom. x. 4; John xiii. 1. Rom. vi. 21, 22; 2 Cor. xi. 15; Phil. iii. 19; 1 Thess. ii. 16; Heb. vi. 8; 1 Peter i. 9.

The word *telos*, rendered the end, is also used in the following texts to express the end of the Jewish age or dispensation, Matt. x. 22, and xxiv. 6, xiii. 14; Mark xiii. 7, 13; Luke xxi. 9; 2 Cor. iii. 13; 1 Cor. x. 11; Rev. ii. 27; 1 Peter iv. 7. In verse 17 of the same chapter, it seems to refer to the end of the unbelieving Jews, who rejected the Saviour. Compare with this last verse, 2 Cor. xi. 15; Phil. iii. 19; 1 Thess. ii. 16, and Heb. vi. 8, which appear to refer to the same persons and their end. Here then was a period called the end repeatedly by our Lord, which was near, and in which both believers and unbelievers were deeply concerned. A period, in view of which, many of our Lord's exhortations and admonitions were delivered to his disciples. A period, which for tribulation and distress, the like had never been before, nor would the like ever be again. A period, preceding which, Christ's disciples were to suffer cruel persecutions, and which they looked forward to with anxious expectation.

It was surely then very natural for the apostles to speak of this period, calling it "the end" as their Lord had done, and for Paul to express his hope concerning believers, that they would be confirmed unto the end, and would acknowledge what he had written unto them to the end. Writing to the believing Hebrews, who saw this day approaching, he thus exhorts them, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end? For we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end." Heb. iii. 6, 14. They only who endured to this end were to be saved. All who drew back, or apostatized from the faith, were to be involved in the awful judgments which at that period came on the unbelieving Jews. They who continued faithful to the end, were to enter into the joy of their Lord. Or, as in the passage before us, every one should receive according to that he hath done, whether good or bad. And John, Rev. ii. 26, 27, says, "He that overcometh, and keepeth my works unto the end, to him will I give

power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

But it will be said, Is not *telos* rendered "the end," also used to express the end of this world or the consummation of all things? The only text where it can be thought to refer to this, is 1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God even the Father," &c. But that it was not at this period, persons were to stand before Christ's judgment seat, is obvious, for so far from Paul's saying any thing about this, he assures us, that then all things are to be subdued to Christ, and the last enemy death is to be destroyed. The end referred to, is the end of Christ's reign, and it is to come by delivering up the kingdom to God the Father. If any are saved, or subdued after this end, it must be without Christ, for he has finished his reign and delivered up the kingdom to the Father, that he may be all and in all. Those therefore, who contend for a limited punishment after death, and that in this state, men are to be saved by Jesus Christ, must have all the punishment and salvation accomplished before this end comes, for we should think it a hopeless case to look for salvation from Jesus Christ beyond it. This end seems to be at the resurrection, when death the last enemy is destroyed, as appears to me from the context. But neither here, nor any where else, where the resurrection is the subject treated of, do I find it said, that Christ is there to sit on a judgment seat or throne, to sentence a single individual either to limited or endless misery. If these things are to be found in scripture, they have escaped my notice, and I shall listen with deep attention to instruction from any quarter concerning them. If it be said, the limited punishment of the wicked is to be all over at the period called the end, for it is at this time all are to be subdued and made happy; If this be the case, at what previous period did Christ sit on his judgment seat, to condemn persons to this limited punishment, which is all over at the period called the end? Do the scriptures make mention of any other, when he sat on a throne or judgment seat, and before which men individually, or universally appeared, and received a punishment to be endured to the period called the end? I frankly confess my ignorance of any such information in scripture, and should feel deeply indebted to the man who takes the trouble to show me where it is to be found. At any rate, those who contend for a limited punishment before the end, cannot say that it was at this period Paul meant that all should appear before Christ's judgment seat to receive the things done in their bodies, for this is not their time of punishment, but of universal deliverance from all punishment. This is not their time of going into punishment, but of coming out of it. It is neither the time of receiving sentence, or the execution of it, but the time when all are pardoned, or, having suffered the just reward of their deeds, are released. It makes no difference as to the point in question, whether men are pardoned or punished into heaven

at this period. When it comes, all punishment is supposed to be ended. At what time then during the reign of Christ, did men appear before his judgment seat, and receive a punishment in their *bodies* for the evil they had done in this world? It could not be before the resurrection, for it is in their *bodies* they are to receive it, unless we say that they received it in their bodies while in this world. But this, people will not admit, but contend that it is a punishment for soul and body after the resurrection of the dead, and some aver that it is to be endless in its duration. But I forbear further remarks on such topics.

The above then are all the texts in the New Testament where this phrase occurs; and we leave it with our readers to determine, whether the phrase, "the end," does not refer to the end of the Jewish dispensation; and that this is the period referred to when Paul said, "We must all appear before the judgment seat of Christ." Yours,

W. BALFOUR.

From the (Portland) Christian Intelligencer.

A CHEAP SALVATION.

Mr. Streeter—I am too far advanced in years, to think on the great subject of salvation, as taught in the Bible, without increased seriousness. But I must confess that when I hear of saving immortal souls for the paltry sum of *three dollars*, it causes me to smile; and I am persuaded that if the common sense of mankind does not soon become disgusted with the speculating and bartering policy of modern priestcraft, the scripture doctrine of salvation will be wholly lost, and immortal beings will be bought and sold, with as little reserve, as *slaves* in southern markets. I have lately been asked and even *teazed* by my eldest daughter, in the presence of a dandy dressed young clergyman to give *three dollars* a year, or rather, promise that I would assist *her* in paying that sum, in aid of the "Female Education Society," to educate indigent young men for the gospel ministry. When I had inquired into the nature and prospects of said society, I was told by the clergyman, that *six hundred dollars* would educate a beneficiary for the holy work, and that each *one*, so educated, would, on a moderate calculation, become instrumental in the salvation of *two hundred souls* who would otherwise be eternally damned. The question was then solemnly urged by the clerical beggar, whether I would incur the awful guilt of refusing to co-operate in this *great work*? My daughter then rasied her voice and said, that, "Father was so cold-hearted, he did not feel any concern for poor, perishing sinners." But as soon as the clamour had subsided, so that I could be distinctly heard, I answered in my own defence, in nearly the following words.

"You ask me, Sir, if I am prepared to run the risk of refusing to join with you, in the great work of saving souls from eternal damnation? To which I answer, that *if* I had the same views of the subject that *you profess* to have, I would not refuse for all the honours and riches of the world. I would not only give the trifling sum which you crave, but

I would sell all that I possess, and devote the avails to that object. If I withheld *one dollar more* than what pressing necessity demanded for my present wants, I should consider my guilt unpardonable. Those men, whoever they may be, who hoard up money, live in splendid houses, wear costly dress, and spend their money for what stern necessity does not demand to make them barely comfortable, and yet believe that an immortal soul may be saved for *three dollars*, are not the disciples of Christ. But I do not discover that my neighbours, who profess to believe with you, are any less expensive in their build-ings, furniture, carriages, clothing, &c. than I am.

"Just cast your eyes out at this window, Sir, if you please, and see the princely mansions, in which they dwell. You will notice the extravagant cost for building fences round the front yards, and for paving and ornamenting the walks in each direction; and then judge whether these men, with all their orthodoxy, are not as deep in the *mud*, as I am in the *mire*, in relation to this great work. But, Sir, I will come nearer home. Now to say nothing about your elegant *watch establishment*, which would command *cash* enough to save *three* or *four* souls, leaving you the watch, which might be just as well suspended by a piece of ribbon, I ask you, Sir, to look at my daughter, who is all alive to your soul-saving cause. Would not her *rings*, *ear jewels* and *veil*, fetch enough to save, at least *five* souls from eternal damnation? And yet you consider her on perfectly safe ground, since she is ready to co-operate with you, in begging for my money! No, Sir; I should be guilty in the sight of my Saviour, if I did not firmly oppose such God-dishonouring schemes." I should have proceeded farther, but my daughter had darted out of the room, and the young Priest, so far from being attentive, had repaired to the *glass*, and was carefully adjusting his fine *collar*, and brushing up his *foretop*, in a style, becoming a "Philadelphia lawyer." He muttered over a few apologies for his prodigal sisters in the faith, [of Calvin,] but they came with an ill grace from one, whose very appearance indicated pride and extravagance.

I am astonished at the stupidity of men and women around us. Can they believe in the Popish notion of saving a soul for *three dollars*, or any number of dollars? Blasphemous pretension! Literally making merchandise of immortal beings. For my children's, my country's sake, I shudder at the thought.

STATE OF THE CHURCHES IN PHILADELPHIA.

After much strife and contention, and the excommunication of about forty members, including the five senior deacons, the Second-street Baptist Church in this city have finally agreed to employ William T. Brantley, of Augusta, Georgia, to be their Pastor, with a salary of two thousand six hundred dollars per annum. Sixteen hundred dollars of this sum he is to have for preaching, and the remaining one thousand dollars is guaranteed to him from a school. This is perhaps the largest salary received by any Baptist Preacher in the

United States; and it sufficiently shows that the Gospel has become an article of merchandise among the Baptists as well as among Presbyterians and Episcopalians.

Great advancements are made in this day, not in piety but in high salaries to preachers. Indeed, to undertake to get to heaven by the modern fashionable way of belonging to some sect, and paying a priest, is quite an expensive business; and after all it must fail to bring those there who place their dependence on it.

The Presbyterian congregation in Thirteenth-street have renounced the power and jurisdiction of the Presbyterian Sanhedrim, and now stand in the same relation to that body as Mr. Duncan's congregation at Baltimore, and Mr. McLean's at Gettysburgh. A mandate was issued by the Synod of the Presbyterian Church, and delivered by two clergymen to Mr. Chambers, the Pastor at Thirteenth-street, ordering him to suspend his preaching and care of that church. But the congregation rebelled against the authority of the Synod, and determined to retain Mr. Chambers for their minister, and so the higher powers in the Presbyterian church are left to ruminate on the refractory spirit of their subjects; and see them withdraw from under their standard. This congregation, like that at Baltimore and Gettysburgh, reject all human creeds and confessions, considering the Bible a more certain and superior guide to faith and practice. We understand forty new members were added to this congregation at their last communion, and thirty on a similar occasion preceding it.

There appears also to be rather a shaking among the "dry bones" in the Protestant Episcopal Church in this city; and two Episcopal publications, with conflicting views and interests, are now issued in this place of *once* brotherly love, but *now* religious strife and contention. By the by, the warm contention in the Friend's Society of this city is by no means abated. The rulers of the synagogues seem disposed to carry matters with a high hand, and cast out all those who are not sound in the faith, or that withstand their authority; and these on the other hand, are not willing to submit to their dictation, and be thrown over the wall, while they are equally as good, and think they have as much reason and scripture for their faith as those who have proscribed them. How matters will end, time must determine. So far as these struggles tend to bring down spiritual tyranny and arbitrary rule, and restrain arrogant assumptions over the rights and consciences of others, the true christian will rejoice in them. For freedom from all restraint in doing good, and in the exercise of opinion and judgment in matters pertaining to religion, is the privilege of all, and especially of those whom Christ has made *free*, and who have taken Him for their guide and teacher.

Phil. Ref.

From the (Boston) Universalist Magazine.
BIOGRAPHY OF WILLIAM VIDLER.

William Vidler was born May 4, 1758, of poor, but respectable parents. The place of his birth was

Battle, in Sussex, about six miles N. of Hastings, and fifty-seven miles S. E. from London. In his youthful days he was almost constantly sick. Although his infirmities prevented him from enjoying the benefit of the schools which the circumstances of his parents would have enabled him to enter, yet they contributed in some degree to his future usefulness by giving him a taste for books. He delighted thus early to study the scriptures, a duty to which he was prompted by his mother, who was a sincerely pious woman according to her degree of knowledge. His reputation as a reader, and the natural seriousness of his disposition gave early origin to a prediction that he would one day become a christian minister.

His father was by trade a stone mason and brick layer, to which business William was put, notwithstanding the weak state of his body. He followed that laborious occupation as long as he was able, working with his father some time after he began to preach.

In youth he was far from being meek and forbearing; even trifles would throw him into dreadful fits of anger. But one circumstance which transpired after he had advanced a little in life, tended greatly to cure him of such a criminal want of self-government. It shall be given in his own words. "I was surprised into a fit of violent and unreasonable anger in the midst of my people at a church meeting. Whatever provocation I received from man, I have great reason to be ashamed of my sin before God. I bless God that though my passion was very great, the sun did not go down upon my wrath. O Lord, give me more meekness and patience, that I may forbear towards others, as thou forbearest towards me." Henceforth he was so successful in his endeavours to govern himself, that ever after he was remarkable for coolness in the midst of opposition: he could bear contradiction, and calmly discuss subjects in which he was most deeply interested, it being a favourite maxim with him that we should use "soft words and hard arguments."

His parents were zealous members of the church of England, and brought up their family in strict adherence to the rules and doctrines of the established religion. He was first induced to attend the worship of the Dissenters by means of a Mr. Gilbert, an independent minister, who visited Battle as a missionary. Gilbert, although violently opposed, was successful in this place. He got the people into the habit of assembling together for worship, which they finally would do even when he was not with them. On these occasions some one would pray and another read a discourse, a practice which brought forward the gift of young Vidler among the people. And very soon, at the persuasion of the people, he advanced in his labours from reading to exhortation.

In the year 1779 he went to hear a Baptist minister by the name of Purdy, with whom he entered into conversation, and who convinced him that it was the duty of believers to be baptized by immersion; in consequence of which he was thus baptized by this man, in the month of January, 1780. To

this procedure Gilbert was strongly opposed. He feared that more of the people would become Baptists if the new convert to baptism continued to exercise his gift among them; and he therefore formed the resolution, which he quickly made known to the people, that if Vidler's labours were not discontinued, he himself should be under the necessity of leaving them; and this he soon did, as the people preferred their young teacher. The church at Rye, which Vidler had joined at his baptism, saw fit now to ordain him, and that was accordingly done on the 16th day of February, 1780. And as more of his friends at Battle were converted and immersed, they formed a church at that place during the next month.

These religious movements at Battle gave rise to a violent opposition, which, now Gilbert was departed, aimed itself principally at Vidler. He was reproached for his youth and his humble occupation. Who can bear that such a person shall stand up as a reformer? cried the opposing party. He addressed the people in the open air, and immersed the converts in convenient places though unsheltered; and these occasions were chosen by his adversaries for the purposes of insult and even of assault. Every thing that calumny could invent was said, and every thing of which bigotry and hatred were capable without gross violation of the law, was done to interrupt him and prevent his success. Added to all this, "the family to which he belonged was united against him; his parents from religious zeal, his brethren from youthful levity. His father even threatened to turn him out of doors, if he did not desist from preaching." The following anecdote will enable us to judge in some measure of this opposition. "Being one Saturday at work with one of his brothers, he received on a sudden a hard blow, made by his companion with one of the tools they had in use. He took this as mere play, till his brother repeated the blow again and again, calling upon him at the same time, to turn out and fight. Thus provoked he seized his assailant and bound him hand and foot; nor would he release him until he had explained the meaning of his conduct."

"His sermons were studied for years in the midst of hard labour; his reading was chiefly by stealth. When he went out to work at a distance from home, he carried books amongst his tools that he might be provided with food for his mind in the short intervals from work allotted to meals; and sometimes, that he might escape observation, he hired a labourer at two pence a day to carry his books to and fro. He continued this course of regular labour and desultory study until a very painful accident rendered him totally incapable of supplying the wants of a growing family by manual industry. This event made him dependant for support upon his congregation, who, though they were settled in a regular place of worship, and increasing in numbers, did not feel themselves at first capable of giving him as a salary more than the scanty pittance of £17 per annum. The stipend was raised from time to time, as his wants or the more liberal offers of other congregations, particularly one from Portsmouth, in

1784, pointed out the necessity of augmentation, until it reached the sum of £50 per annum."

Mr. Vidler's success increased with his experience and exertions, till at length he saw himself raised to the head of a large congregation of Christians. In the year 1791, his people saw their need of a more commodious and convenient meeting-house. Their pecuniary means were small; but according to a custom which had obtained among the Dissenters in England, they hoped to receive assistance from those churches of their denomination which were wealthy. Their reliance was placed upon the zeal of their pastor; and they thought that, should he perform a journey among kindred ministers and churches, soliciting aid, his character, his talents, his popular manner of preaching would ensure success. The people and the pastor mutually resolved upon the measure. Although the primary object of this journey was obtained only in a small degree, yet it answered other valuable purposes, and will very much interest the faithful biographer of Mr. Vidler. It introduced him to the leading ministers of the Baptist denomination, who received him with great attentions; and not only to them, but it brought him into intercourse with many eminent, pious and liberal-christians of different persuasions. At Olney, whither he repaired to attend an association, he became acquainted with Mr. Andrew Fuller, who was afterwards his most eminent theological opponent on the subject of Universal Salvation. These two men approached each other with respect; but notwithstanding their interview could not have been very long, they parted with attachment. Here they mutually promised to maintain a correspondence with each other, to which Mr. Vidler was solicited by Mr. Fuller himself. He agreed at Mr. F.'s request to write him an account of his experience, and of the consequences of Socinianism. Mr. Fuller was generally thought to be a sagacious man. He saw that the workings of such a mind as Vidler's, and the changes of his religious character must be interesting and perhaps profitable. And furthermore, Mr. Fuller was about to enter the lists with the Socinians, and he probably was anxious to obtain the assistance of such men as Mr. Vidler. He might also have entertained the wish to ascertain whether his new friend was sound in the faith; for as he not long afterwards told him, "he had observed him to be of a speculative turn of mind." Whether their pledges to each other were fulfilled is not now known, no papers having come to light, on that subject.

This journey tended also to raise and strengthen in him doubts of the truth of at least one article in his creed. Indeed, from his childhood he had been worried about the eternal damnation of sinners. He described his feelings to be like those of Jeremy White on this subject, while he was in college. And as early as the year 1784, he had more serious thoughts, if not doubts, on these two important points in divinity, viz. the godhead of Christ and the eternity of hell torments. He resolved then to consider them with more care than he had heretofore exercised on those subjects, beseeching God

to guard him from prejudice on the one hand and error on the other. In the course of his travels he associated occasionally with the General Baptists, and the believers in Universal Restoration; and his conversation with them so raised his doubts, that he went home in quite an unsettled state as to his opinions. His mind became tremulous; and hearing that Edwards had written against Chauncy, he resolved to get that work. The publications of Mr. Winchester reached the place of his residence, and made considerable impression on all around him. Nor could he be an idle spectator of the controversy. It made a deep impression upon his feelings; but he kept silence, praying continually, corresponding with his friends, and especially reading and examining the scriptures on the subject of punishment, until at last he was constrained to say, *I fully believe in the final salvation of all mankind.* On the last Sabbath in 1792, at the annual meeting of his church, he freely avowed his faith in that doctrine, which he explained and defended in an address of three hours. The new year dawned upon him with hope and grief: it showed him his church divided; the minority forming themselves into a Particular Baptist Church, the majority adhering to him and his sentiments.

(To be continued.) 185

From the (Hartford) Religious Inquirer.
A QUESTION.

It is the opinion of the greater part of the christian world, that those, who serve God in this world, are to be compensated for so doing in the world to come. It is also the opinion of the same people, that those "who have washed their robes and made them white in the blood of the Lamb, and are before the throne of God, serving him day and night in his temple," (Rev. vii. 14, 15,) are in that world to come, where the obedient and faithful receive their reward for the services of this life.

But it seems that those who have washed their robes and made them white in the blood of the Lamb, and consequently are before the throne of God, are employed in serving him day and night. Now my question is, if we are to be compensated in the world to come for serving God here, where are we to be compensated for serving him there? In this world the best of us scarcely serve God day or night; and yet it is expected that we shall receive an eternal reward for it in the world to come. Whereas, in the world to come, it seems the best of us will have to serve God both day and night; this service ought certainly to be compensated with something more than an eternal reward, if the partial obedience to God in this world is to be recompensed with that which is eternal. I pray you, brethren, you who profess to believe in what you call "the retributions of eternity," to inform me why the services of eternity should not as well be rewarded as the services of time; or, if those services are to be rewarded, when is the reward to be meted out. We Universalists are so unlike you in our notions, that we think there is a sufficient reward in the service of God, whether here or hereafter.

Consequently, if we can be brought to serve God day and night in his temple, we think it will be the *perfection of happiness.*

FOR THE GOSPEL HERALD.

There is a practice which I have observed to be common among the enemies of God's universal love, which I think merits attention. It is this; when they find they cannot maintain their cruel and absurd system, they innocently tell us of Mr. or Mrs. or Miss such an one, who for many years when in good health believed in and advocated the doctrine of Universal Salvation, but when they were brought by sickness to behold death staring them in the face, they then by the operation of the spirit of God upon their hearts discovered the danger of such doctrine, of course renounced it, and sent for some orthodox clergyman who administered wholesome counsel, consolation, &c. Now admitting that such occurrences have taken place, does it prove more than this, that the mind of man is fluctuating and liable to change? I would ask, does a man's changing his opinion on any subject at any time, or under any circumstance, go to prove either the truth or falsehood of the opinions entertained by such person? I think it must be admitted that nothing can make falsehood truth, or truth falsehood. Will a man's changing his opinion of the attributes and purposes of God, change such attributes and purposes?

But it may be said, the discoveries made to the mind on the bed of death, are by the spirit of God; therefore must be correct. I ask, how do they know this? If all changes that take place in the mind on the subject of Religion on a death bed, are by the spirit of truth, what will they do with the many who have changed from the Roman Catholic to the Protestant faith, almost in the article of death, and others who have changed from the Protestant to the Roman Catholic faith, and died in full communion with the church? This communication is merely designed to bring this subject before the christian public.

JOHN DOUGLASS.

New-York, March, 1826.

ANECDOTE.

Several years since, a gentleman by the name of L. removed from Massachusetts to New-York. He became, sometime after his removal thither, a professor of the Universalist doctrine. After this had taken place, he visited a neighbouring town, and attended the Universalist Association. A pious orthodox Deacon from a distance, and with whom Mr. L. had had some acquaintance, accidentally happening at the same time, in the same place, and finding Mr. L. there on such a dangerous business was so much concerned and affected at the circumstance, that after they had both returned home, he actually performed a journey of thirty miles, to see Mr. L. and to expostulate with him, on his heretical and dangerous belief. Being kindly received by his friend, and disclosing the object of his mission, a friendly conference ensued, and after several hours' investigation, it appeared that the principal difference between them was, that Mr. L. believed a

doctrine true, that the Deacon earnestly prayed might be so.

The conference having ended, without effecting Mr. L.'s conversion, he invited the Deacon to examine a Universalist Hymn Book. This he did, and was highly pleased with its contents. Mr. L. then informed him, he had a Universalist Bible. Here his curiosity was excited, and he requested Mr. L. to read some passages from it. He accordingly took it down, and having read a considerable number of passages from it, asked the Deacon's opinion of it. The reply was, Your Hymn Book, I like very well; your Bible, I do not like at all; and I advise you to lay it aside. Mr. L.'s gravity could hold out no longer, and not to offend the good man he left the room. After he had gone out, the Deacon asked Mrs. L. how long they had had that pernicious book in the house, and where it came from. Judge his confusion and astonishment, when told it was a good old family Bible, given her at her marriage by her pious father, many years ago.

Uni. Mag.

ORIGINAL ANECDOTE.

A pious and zealous mother of orthodox sentiments, had a favourite son, to whose religious education she devoted uncommon attention, instructing him in the good old way, as she called it, of the Catechism; instilling into his mind, the charming doctrines of partial election, reprobation, the trinity, endless misery, and the like; never permitting him to attend a meeting or read a book, by which he might be in danger of inhaling the principles of Universalism. When the son became of age, he had a serious curiosity to hear one of those awful preachers, against whom he had heard so much from his dear mother and her friends. He attended a meeting, and the preacher happened to dwell on the absurdities and contradictions of the Catechism. His mind was enlightened, and he, by reading the scriptures carefully, became convinced that the Universal doctrine was true. The old lady heard of his conversion, and immediately posted off to see him. After the usual civilities, she screamed out, as if in affright, "Why, my dear son! I am told you have become a Universalist. How could you depart from the way I brought you up in?" The reply was, the reason is obvious, dear mother, you educated me in a wrong way, for your own Bible tells you, that if you "bring up a child in the way he should go, when he is old, he will not depart from it."

British Colonist.

ANOTHER NEW PROJECT.

A missionary in the western part of the state of New-York, proposes, in a late number of the *Boston Recorder*, the formation of a "Benevolent Society," to loan money to assist newly settled towns in erecting "houses of worship." Payment afterwards to be made by the sale of "slips," or pews, "at \$30 or \$50 each;" and also a salary raised of \$600 per annum, for a preacher, by an average rent of \$6 each. "Let \$100,000," says he, "be thus employed, and 100

churches might be erected in a year." Signed "D. M. Smith." *Phil. Ref.*

THE CHRISTIAN GUIDE

To a right understanding of the Scriptures, designed as a Select Commentary; consisting of a Memoir of the Author, a copious Introduction, a Harmony of the Evangelists, and Notes, Comments, or Dissertations on all important and obscure Passages in the New Testament.

BY JOHN SAMUEL THOMPSON,
Late of the Universities of Glasgow, St. Andrews,
and Edinburgh. Minister of the first Uni-
versalist Society, Utica, (N. Y.)

This Work is designed to supply the student in theology, and the intelligent christian inquirer, with the outlines of a regular and systematical course of studies, in the theory of the christian religion. The path of theological investigation will be classically exhibited, and suitable references made to those writers who have illustrated particulars, in the most concise, perspicuous, and masterly manner.

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As nothing has yet appeared in the form of a Commentary, by any member of that denomination of Christians to which the Author belongs, and as the necessity and utility of such a work is so apparent, he humbly confides in the patronage of his brethren in the ministry, and of all who feel interested in the prosperity of pure and undefiled religion.

* * All communications must be addressed, free of postage, "Rev. John S. Thompson, Utica (N. Y.)"

In complying with our Br. Thompson's request, and publishing his Prospectus, we take the liberty of wondering at his condition relative to communications. He says, "All communications must be addressed, free of postage, 'Rev. John S. Thompson, Utica (N. Y.)'" As some people have conscientious scruples about them, and are unwilling to apply the term *Reverend* to a poor worm of the dust, we only inquire, whether a person of this description would be able to obtain the work, should he presume to address a communication to "Mr. John S. Thompson, Utica (N. Y.)" ED.

ADJOURNMENT

Of the "Society for the Investigation and Establishment of Gospel Truth"—viz: To the First Week in December next.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRISTIE-STREET.

Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, APRIL 8, 1826.

NO. 24.

From the (Boston) Universalist Magazine.

BIOGRAPHY OF WILLIAM VIDLER.

(Continued from p. 183.)

His present change of views respected principally the efficacy of the death of Christ, and the extent of redemption: he still remained a Trinitarian and a believer in Calvinistic notions of atonement. But notwithstanding this, according to his just and prudent expectation, almost every pulpit in the kingdom was shut against him. He received letters of exhortation and reproach from every side. Mr. Fuller was vehement in remonstrance. His apostasy, as it was called, was the theme of talk and lamentation among his recent intimate and loving, but now forbidding and authoritative brethren; and soon he and his church were excluded from the Kent and Sussex yearly Association. He had been appointed to preach the association sermon that year; but to prevent his doing this, the ministers met the preceding day and expelled him. Mr. Middleton of Lewes, one of his old friends, was appointed to preach this sermon in his stead. It was an *excommunication sermon*. Mr. Vidler finding that he and his supposed heresy were the subjects of it, arose and stood up during its delivery. The speaker insisted on the pernicious nature and tendency of heresy; but feeling fearful his hearers would conclude that those who maintained it were bad men, he cautioned them against such a supposition, adding, "*so far from it, heretics are sometimes the holiest and best of men; but they are the more dangerous on that account.*" At this Mr. Vidler bowed. On the Sabbath after he preached a sermon of encouragement to his rejected people from that well known passage in Isaiah, so easily applied to their circumstances and feelings; "*Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.*"

Having embraced Universalism, he was soon led into acquaintance with Mr. Winchester, who had acquired a celebrity in England, and had gathered a large congregation in London, the place of his residence. Mr. Winchester frequently travelled into various parts of England as suitable opportunities offered for the promulgation of his sentiments. He was now led to visit Battle, and henceforth a cordial intimacy existed between him and Mr. Vidler. In the month of February, 1794, on account of Mr. W.'s ill health, Mr. Vidler went up to London and officiated to the great satisfaction of the Universalists there; who on Mr. W.'s mysterious departure for his native land, unanimously invited Mr. Vidler

to come to London and keep the congregation together till Mr. W. was heard of. It was with difficulty he was persuaded to leave his society at Battle, dear to him as children whom he had nourished and brought up in the faith; but judging from a pecuniary arrangement which he made between the two societies, that his removal would be beneficial to both, he finally went to London. But he divided his services between Battle and London until November, 1796, when he removed his family to the latter place.

We must now look at Mr. Vidler as standing at the head of the Universalists in England. He attracted scarcely less attention than Mr. W. had. Crowds flocked to the Chapel in Parliament Court to hear the newly settled minister of Universal Restoration. The brightest prospects opened to the view of the Society, and every thing was affection, union and love. We must now also consider Mr. Vidler as at the height of his popularity. From his youth up, although he had continually struggled against opposition, yet he had become more and more celebrated. He had always been an honest and incessant searcher after truth, and a fearless avower and defender of it upon conviction. And Providence had so ordered things that hitherto this commendable course of conduct, had on the whole effected his temporal as well as his spiritual advantage. But an examination of his life will convince any one, that henceforth with very few exceptions things are tending in a contrary direction. Not that he lost his noble independence of mind, nor his insatiable thirst for truth, nor his habits of patient and candid inquiry, his fearlessness in avowing his opinions, nor his ability in defending them. No: for the London Universalists we are sorry to say, that these rare and exalted principles, these commendable qualities and habits were the reasons why they and their pastor were disunited and his flattering successes interrupted.

In January, 1797, Mr. Vidler in connexion with a Mr. Tuelon, with whom he was then a copartner in the bookselling business, began to publish "*The Universalist's Miscellany, or Philanthropist's Museum. Intended chiefly as an antidote against the antichristian doctrine of Endless Misery.*"—In the first volumes of this work, a controversy* in the form of letters, was carried on between Mr. Vidler and

* As this controversy has excited considerable interest, the following account of it may not be uninteresting.

It was commenced in the following manner: When Mr. Vidler became a Universalist, Mr. F. wrote him a private letter, which was not answered

Mr. Andrew Fuller, before mentioned in this Memoir. The letters on each side were collected and published in pamphlets in the years 1802, and 1803, by Mr. Vidler. There was a great propriety in giving these letters an extended circulation side by side. Mr. Vidler had signified to Mr. Fuller that when the controversy was closed, of which he begged Mr. F. to give him notice, he had resolved to republish in a separate work all the letters on each side. While he was waiting for Mr. F.'s determination, behold, that gentleman's letters are sent before the public *unaccompanied by Mr. Vidler's*! Mr. C. Jerram also, who was curate of Long Sutton, in

at the time in consequence of Mr. V.'s multiplied engagements. But when Mr. V. commenced his periodical work, as Mr. F.'s letter had appeared in the Evangelical Magazine over a fictitious signature, and as it was well known to many, by whom and to whom it was written, he addressed a letter to Mr. F. in reply, which was published in the 1st and 2d numbers. In this condition the matter laid for more than two years. As an expression Mr. F. had made in the pulpit concerning the damned, was published in the Miscellany, he wrote to make an explanation concerning it. His communication was cheerfully given to the public, with the remark that it was hoped he would be heard from again, and with an allusion to the letter in the first Volume of the Miscellany which he had not answered. In about two months after, Mr. F. enters the lists with considerable spirit; and henceforth, with some interruption in consequence of Mr. V.'s ill health, the controversy is carried on to the close.

We find in this as in the most of controversies, a too frequent deviation from the main subject to attend to smaller things, and Mr. V. mistook in thinking himself under any obligation to follow his opponent into such digressions. This practice protracted the controversy and rendered it much less interesting. The principal subjects of discussion were the signification of the Greek word *aion* and its derivatives; the rule by which this signification in different cases should be determined; the reasonings of the antagonists; the scriptures they quote in defence of their respective systems and the tendencies of their doctrines.

Mr. Fuller was by no means a weak antagonist: very few writers on that side have done better than he. But it is painful to see that he sometimes manifests a haughty and irascible spirit. Mr. Vidler follows him with patience and meekness, never showing irritation. He meets the arguments of his opposer fairly, and generally wields the weapons of truth in a skilful manner. His brethren had no reason to be ashamed of the manner in which he conducted his part of the controversy. He treated his opponent with the greatest fairness, publishing his letters entire in the Miscellany, and permitting them to go abroad on every side sometimes for months before the replies were made.

Mr. Vidler closes with great honour to himself, his last letters being as pregnant with vigour and sound argument as either of the former ones. He has not only through the whole controversy a decided advantage over his opponent, as it respects the general agreement of his sentiments with the scriptures, but as it respects his meekness and patience. Perhaps as to their knowledge of the original languages they were about equal.

Mr. Fuller's fourth letter has been published at Andover, (Mass.) in a small tract, to which a patient reply was made by Parson Seth Stetson, now of Salem.

Lincolnshire, under the fictitious title of "*Scrutator*," had published "*Letters to a Universalist; containing a review of the Controversy between Mr. Vidler and Mr. Fuller, on the doctrine of Universal Salvation*." This was represented by a reviewer at the time as a defamatory and highly partial production.

Of Mr. Vidler's periodical work it may be proper to mention that five volumes were published under the title first assumed, in as many successive years. It is changed at the 6th volume, which appeared as the "*Universal Theological Magazine, intended for the Free Discussion of all Religious Subjects, to which persons of every Denomination are invited: being a continuation of the Universalist's Miscellany*." Two volumes were published in a year for two years, when the title was again changed to "*The Universal Theological Magazine and Impartial Review; New Series*." Of this Series there were four volumes ending with the year 1805, making in all, from the commencement, in 1797, thirteen volumes, thin 8vo. The work from the beginning was not very well supported; and it was thought by Mr. Vidler's friends that he excelled in nothing so little as in the editorship of a periodical work. His editorial labours closed when the work ended. By a pecuniary arrangement with him, the *Monthly Repository** was instituted as a continuation in design at least of his work.

(To be concluded in our next.) 193

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

(Continued from p. 180.)

Gentlemen—I proceed to inquire, 2d. What time is referred to by the expression, "*the day of the Lord Jesus*." It is obvious, that Paul expressed his confidence, that the Corinthians would be confirmed unto the end, that they might be found blameless in the day of the Lord Jesus. He also says, that by their acknowledging what he had written unto the end, they would be his, and he their rejoicing when this day arrived. His manner of speaking, indicates that he considered this day to be near. But let us examine what is the general usage of this expression in scripture. It occurs then,

1 Cor. v. 5, "To deliver such an one unto satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I need not stop to prove, that the term *spirit* is often used in

* This work has been continued to the present day. The first No. of it appeared in Feb. 1806; and now nearly twenty volumes, each containing the numbers for a year, have been published. It is patronised principally by the Unitarians, who, in England, are mostly avowed Universalists, and is impartially conducted upon principles of the freest and boldest inquiry. The doctrine of Universal Salvation has found many able advocates in it; and in some of the latter numbers a controversy has been agitated with respect to the question, *whether the pains of this life be not alone sufficient for the discipline of mankind.*

Scripture as equivalent to *person*, or for the person himself. Paul certainly did not mean this person's *spirit* separate from his body, for it does not appear, that his punishment included such a separation; nor that it was to be punished to the end of the world and then saved, for he says nothing about the destruction or punishment of his spirit. Besides, is it not the common belief, that unless persons' spirits are saved before death, they never can be saved after it? If satan was a fallen angel to whom this person was delivered, it is rather strange, such a being should be in any way the instrument of such a salvation. Besides, if the day of the Lord here means the end of this world, and *spirit*, a part of a man which exists separate from the body, why is the salvation of spirit only mentioned? One should rather think, that it would be the flesh that required salvation from the hands of satan; for he was to destroy the flesh that the spirit might be saved. Was this person's flesh or body not to be saved? But the question is, what is the meaning of this passage? This I shall state briefly, without entering into the detail of the evidence whereby my views may be supported. It is well known, that the term *satan* signifies an adversary. It is often applied to the adversaries of christians and christianity. This person in the church at Corinth was guilty of incest. See verse 1. The apostle commanded them to deliver him over to this satan, or to put him away from among themselves, verse 13. This was to be done for the person's good, the destruction or punishment of his flesh, or to bring him to repentance, and that he might be saved in the day of the Lord Jesus. The first question which arises here, is, what day of the Lord Jesus is meant? I answer, that day which our Lord had forewarned his disciples of, and in view of which he exhorted them to be sound watchful and faithful. See Matt. xxiv. Well, what kind of salvation did the apostle mean, when he said, "that the spirit or person may be saved in the day of the Lord Jesus?" I answer, the same kind of salvation enjoyed by all those who endured to the end, Matt. xxiv. 13. This person was not believing to the salvation of his soul or person, but was drawing back to perdition. He was not looking for his Lord's coming, but was saying by his conduct, My Lord delayeth his coming. Such were the means prescribed for converting this sinner from the error of his way, and saving a soul or person from death, and hiding a multitude of sins. The means proved effectual, as is evident from 2 Cor. ii. where Paul commands the Corinthians to forgive him, and to confirm their love to him; and assigns as a reason why they should do so, "lest satan should get an advantage of us: for we are not ignorant of his devices." What satan, pray? The very same satan or the adversaries of the gospel, to whom this person was delivered for the destruction of the flesh.

This expression occurs next in Paul's letter to the Philippians, chap. i. 6, "Being confident of this very thing, that he which hath begun a good work in you, will perform it *until the day of Jesus Christ*." He adds, verse 10, "that ye may approve things that are excellent, that ye may be sincere,

and without offence *till the day of Christ*." He further says to them, chap. ii. 16, "holding forth the word of life; that I may rejoice in *the day of Christ*, that I have not run in vain, neither laboured in vain." All will allow that the day of Christ in these verses refers to the same time. What time is referred to, then? The day of Christ at the end of this world, it will be answered. But surely it may be asked, was the good work begun among the Philippians not to be finished until the end of this world? And were they to be sincere and without offence until this day? Was there any danger of their being insincere, or becoming stumbling blocks to others after they were dead? All these exhortations seem predicated on the expectation, that the day of the Lord was near, and that the persons exhorted might live until it arrived. Paul is not giving them information about a day of which they before had not heard, but is delivering exhortations relative to a day, well known and expected by both. Now, suffer me to ask, were christians then all looking for the day of judgment at the end of this world, and did they expect to see it during that generation? If so, pray on what part of the testimony of Christ or his apostles was their expectation founded? Let this be pointed out if it can be done. But the day of the coming of the Lord at the end of the Jewish dispensation was fully made known to them; it was expected by them, and was looked for as near. If any doubts are entertained what day of the Lord the apostle referred to, the next passage in which this kind of phraseology is used, ought to remove them.

1 Thess. v. 2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." That the day of our Lord's coming to destroy Jerusalem, is represented as the coming of a thief in the night, needs no laboured proof. See Matt. xxiv. 42—44. Paul in the above passage, seems to have had our Lord's words in his view, and the circumstances which he introduces go to prove, that to this day he referred. The Thessalonians knew *perfectly*, that the day of the Lord was to come as a thief in the night. But I ask, how did they know this so perfectly, if this day referred to the coming of Christ at *what is called* the day of judgment? In what previous part of revelation was it recorded, that the day of judgment at the end of this world, was to come as a thief in the night? I know of none. Yea, it appears from verse 13 of the preceding chapter, that the Thessalonians were ignorant concerning some things connected with Christ's coming at the resurrection of the dead, and hence he proceeds to the end of the chapter, to give them all necessary information on this subject. But in chap. v. 1, they needed no information about the day of the Lord of which he proceeds to speak, for they know perfectly about it. And well they might, for of this day our Lord had fully and plainly spoken during his ministry. It was a day the apostles had also spoken of, given exhortations in view of, and to which all christians had their attention turned. They were looking for it, waiting for it, and their faith and patience were exercised until it

arrived. It no doubt formed a topic of daily conversation among all Christ's disciples. Concerning this day the apostle had no need to write, verses 1, 2. If the question is asked, What *they*, does the apostle refer to, when he says, verse 3, "for when *they* shall say, Peace and safety, then sudden destruction cometh upon them?" I answer, the unbelieving Jews of whom he speaks, chap. ii. 14—16. I can find no other persons mentioned in the preceding context, to whom he could refer. Nor is the distance of the antecedent any very great objection, when Paul's manner of writing is taken into view, and his prudence in avoiding all offence to his brethren according to the flesh. Be this as it may, the circumstances mentioned in the context show, that to them he did refer, which could be pointed out if it were necessary.

2 Thess. ii. 2, is the next passage, "That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand." See Whitby and Hammond on this whole chapter, who apply it to the day of the destruction of Jerusalem. It is no objection to this view to say, "have you not been showing, that the day of destruction to Jerusalem was at hand, yet here Paul is cautioning the Thessalonians against believing that it was at hand." Answer, either from his first epistle, chap. ii. 16, or from some other source, they seem to have imbibed the idea, that this day was very near. This was probably the reason why some of them became idlers. See chap. iii. 6—13. Paul corrects their mistake, and informs them that it would not come so soon, for the signs which should precede its immediate approach had not yet appeared. See Matt. xxiv. and Whitby referred to as above. Though at hand in one sense, it was not so in another. Though so near, as that it would take place in their day, yet it was not so near as to take place immediately. It could not come, until all the signs given by our Lord of its approach had taken place.

2 Peter iii. 10, is the last text. But "the day of the Lord will come as a thief in the night." See the whole context, especially verse 12, where the same day is called, "the day of God." Having noticed this context in my answer to Mr. Sabine, I forbear any remarks here, and refer to it. See 1 Thess. v. 1 above, and Matt. xxiv. where the day of the Lord at the destruction of Jerusalem, is compared to the coming of a thief in the night.

Such are all the passages in the New Testament where *the day of the Lord* is mentioned. I shall defer any further remarks on them until we have considered

3d. The phrase "the coming of our Lord Jesus Christ." The word rendered *coming* in the passage above is *apokalupsin*, and in the margin and other places, is rendered *revelation*. The question before us is, at what time was this coming to take place? It could not be at the end of this world, unless the Corinthians believed that end to be near. Paul must also have believed it near, if by the coming of Christ such a period is meant, for he said to them that they "came behind in no gift,

waiting for the coming of our Lord Jesus Christ." Parkhurst says, this word signifies, "*to wait for with earnest expectation and desire, to expect earnestly.*" But will any affirm, that the Corinthians waited earnestly for the coming of Jesus Christ at the end of this world? Did they indeed think it so near, that they might live to see it? If so, we shall see presently, that their views were neither founded in fact, nor agreeable to the orthodoxy of our day.

But let us examine the scripture usage of the phrase "the coming of our Lord Jesus Christ." The word *apokalupsin*, rendered *coming* and *revelation*, &c. occurs in the following places, and is used to express the revelation or communication of knowledge. 1 Cor. xiv. 6; 2 Cor. xii. 1, 7; Gal. i. 12, and ii. 2; Eph. i. 17; Luke ii. 32: Rom. xvi. 25; 1 Cor. xiv. 26; Eph. iii. 3; Rev. i. 1. It will be allowed by all, that these texts require no remarks, as they have no bearing on the present question. This word is once applied to the sons of God, Rom. viii. 19, and is rendered *manifestation*. In Rom. ii. 5, and 2 Thess. i. 7, it is rendered *revelation* and *revealed*, and is applied to the revelation of God's judgments on the unbelieving Jews. The following are all the places of its occurrence, which require any particular notice, and is rendered *appearing*, *revelation* and *revealed*. 1 Peter i. 7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ." It is allowed, that the fire by which their faith was to be tried, was persecution. Compare chap. iv. 12. If it stood this fiery trial, it would be found unto praise, and honour, and glory "at the appearing of Jesus Christ." The question is, Was this appearing at the end of this world? Let us consult verse 13, where the same appearing or revelation of Jesus Christ is mentioned. "Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." No one doubts, that "*the end*," and the *appearing* and *revelation* of Jesus Christ in these verses, all refer to one period. This certainly agrees with Christ's coming at the close of the Jewish dispensation, which we have seen is often called "*the end*." But did Christ in reference to this end or coming, say any thing to his disciples about girding up their loins and being found when it arrived, watchful and faithful? Nothing is more certain. I only quote the following from Luke xii. 35, 36, "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord." But I ask, how these persons to whom Peter wrote, could gird up the loins of their minds, be sober and hope to the end, unless they expected the end of the world in their day? Very few will contend for this. Some grace or favour, was to be brought unto them at this revelation of Jesus Christ, if found obedient to such exhortations. What was it? Their faith would be found unto praise, and honour, and glory, verse 7. They should then receive the salvation of their souls or persons, verse 9. And compare Matt. xxiv.

13. Then they should be glad with exceeding joy, 1 Peter iv. 13. Compare all this with what our Lord said to his disciples in regard to his coming at the destruction of Jerusalem. In reference to the same appearing of Jesus Christ, Peter v. 4, says to the teachers who should feed the flock of God, "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." What, it will be said, did they receive a crown of glory at the appearing of Jesus Christ, at the end of the Jewish dispensation? I answer yes, but cannot enter into the details of the proof here, having considered this in one of the inquiries repeatedly referred to, sufficient will appear presently, showing what this crown was, and when it was to be received.

Such are all the texts in which *apokalupsin* is used in the New Testament. Any further remarks on those passages, I shall defer for my next, and last communication. I am yours,

W. BALFOUR.

From the (Troy) Evangelical Restorationist.

THE MISSION OF CHRIST.

"I come not to be ministered unto, but to minister." Jesus.

Various and contradictory are the opinions of professed christians, respecting the purpose and result of the important mission of the Saviour. Many are the causes that have given rise to these discordant sentiments. Two great and principal sources are, difference in education, and dissimilarity in judgment. Had all men an uniformity of understanding, and a similarity of education, we might expect unanimity of sentiment among mankind; but the reverse of this is true. But dispensing with all the impressions made by creeds in early life, and the many misconceptions of erring man, let us learn of Jesus."

1st. *It is evident that the Lord Jesus did not come into the world to make that true, which did not exist as truth prior to his mission.* For such truth is eternal, as an attribute of God's perfect character. The truth of God was the same, from all past, that it will be, to all future eternity. All that the blessed Saviour did, made not the design of God more true, nor all that infidels can do will "make the faith of God of none effect." Our divine Master taught cruel Pilate, who asked him "What is truth?" that "for this cause came I into the world, that I should bear witness to the truth." Paul an apostle of Christ, to his Hebrew brethren, said, that "God in times past had spoken to the fathers by the prophets, but in latter times had spoken [truth] by his Son;" and on another occasion, he said of Christ, "by whom life and immortality were brought to light." That is, life and immortality were brought to light by the gospel and resurrection of Christ, just as the visible objects of nature are brought to light by the rising of the sun that makes our day. Were our Bibles, and every system and commentary disregarded, and destroyed from the earth, it could not affect the ultimate design of God, appertaining to man, and to all his works; yet, then, we could

not have the "witness of the prophets," nor "the testimony of Jesus," the word of truth, the gospel of our salvation "to animate us in this dark world and make us hope to live again."

2d. *The advent of the Mediator, was not to effect a change in the great I AM.* Although this proposition suggests a notion opposed to popular sentiments, as holden by many, yet it is reasonable and scriptural.

As the scriptures are the "man of our counsel, and the Divine Teacher" is our Master, so we submit this cause to their decision. Did Jesus teach that his errand was to rescue the offspring of the omniscient Creator from the almighty wrath and infinite malevolence of himself? No.

"Engraved as in eternal brass,
The mighty truth shall stand."

Hear the decision of "the just one." For "God so loved the world." Was it because it was holy? No: it was sinful. What did the love of God induce him to do for his disobedient children? Answer to "send his only begotten Son, that whosoever believeth in him might have everlasting life." Hence it is evident to demonstration that the mission of Christ has effected no change in "his Father and our Father;" but was originated, carried on, and shall be perfected in uncaused, unmerited, unbounded and unending LOVE, which "God commended to—sinners."

3dly. *He came with the high authority of Heaven, to reconcile deceived and alienated man to his Maker.*

The scripture writers are unanimous in representing man as being the unreconciled party; having "left the fountain of living waters" and "come short of the glory of God." Therefore it was necessary that the Saviour's labours of love should be directed to reconcile man and not God. The great apostle to the gentiles speaks of reconciliation in a number of instances, yet man is ever the subject that "receives the atonement," (reconciliation.) He said to the Corinthians, that "God was in Christ reconciling the world unto himself." (Not himself to the world.) "Be ye reconciled to God, who hath reconciled us to himself." To the Colossians, he said, that God had "made peace by the blood of the cross; by him to reconcile all things unto himself." (Not himself to any thing.) Hence the notion that we must do something, or that something must be done, to make God our friend, is both unreasonable and unscriptural.

4thly. *He came to call sinners to repentance.*

In the accomplishment of this glorious work, he has proffered those inducements which are best calculated to effect so desirable an object.

He has presented his kingdom with all its joys, with all its glories, in competition with the unsatisfying and anguish giving service of the "power of darkness;" that he might deliver from the one, and translate into the other. On no other principle can repentance be effectually urged on sinners, than by showing them the wretchedness and misery of a sinful course; and exhibiting the soul-satisfying enjoyments and felicities of the kingdom of the

Prince of Peace. As long as man is persuaded that the greatest happiness is realized in the vanities of the world, he cannot be convinced that *to be happy, is to be good*. But on the other hand, let the sinner view God as he is, altogether lovely, and he irresistibly will love God; for *no man ever yet had the power to hate that which appeared lovely, or to love that which appeared odious*. The power and influence of Christ would be ineffectual to reconcile erring man to God, unless he appeared to such, their *loving Father and changeless Friend*. Therefore, as it was sinners only that "the Light and Life of the world" came to reconcile, or "to call to repentance," the ambassador for Christ Jesus cannot be too eloquent in portraying the adorable character of the Author of life, love and blessing; nor too faithful in deputing the mission of the blessed Saviour; in doing which, he will speak in the language of "the friend of sinners," saying, "COME," "come, for all things are now ready;" that the transgressor may break off from his sins by righteousness, cease to do evil, and learn, and love "to do well."

5thly. *He came to destroy Satan and his kingdom*. No truth is more plainly taught in the scriptures, than that the "root and branch" of wickedness shall be destroyed. Every admirer of virtue and every lover of goodness must desire the accomplishment of so divine and glorious a work, as the final abolition of all evil. It was the Father who said to the deceiver, (Gen. iii. 15.) that the seed of the woman i. e. Christ, should bruise the serpent's head. St. Paul has applied this subject to the destruction of the adversary. (Hebrews ii. 14.) His words are, "that through death he might destroy him that had the power of death, that is, the Devil." Here is an unequivocal declaration certifying the annihilation of the ever prolific source of sin and misery. The beloved apostle John, has furnished us with additional evidence on this subject; (1st. Epist. iii. 8;) "For this purpose the son of God was manifested that he might *destroy the works of the Devil*."

Every christian who sincerely desires that "Jesus should see of the travail of his soul and be satisfied," must rejoice that "the last enemy shall be destroyed."

6thly. *Jesus came to do his Father's will*.

What the will of God is, which he shall execute, every heir must be solicitous to know; and especially interested to ascertain, whether this will is favourable or unfavourable. On this important subject the apostle Paul has been explicit. He testifies, (1 Tim. ii. 4,) that God "will have all men to be saved and to come to the knowledge of the truth." From the testimony of this servant of the Lamb, we find the will of our Father in the most favourable light. It was this will that the Son of God lived, died, and revived to accomplish. To the Ephesians, (Chap. i. 9, 10,) this apostle spake concerning the "mystery of God's will;" which was "that in the dispensation of the fulness of times he might gather together in one all things in Christ." We have heard the testimony of the servant; let us listen now to the Master, (St. John vi. 33, 39,) "For

I came down from heaven, not to do my own will; but the will of him that sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day." Respecting the number given to Christ the reader is invited to read (Matt. xi. 27; Luke x. 22; John iii. 35; Heb. i. 2.) To all which we subjoin the pious ejaculation of every disciple of our divine Master, viz. "*Thy will be done*."

7thly, and lastly. *The purpose and result of his mission are the salvation of the world*. To this soul animating truth Jesus bore witness, when he said, (John iii. 17,) "God sent not his son into the world to condemn the world, but that the world through him might be saved." And again, (John xii. 47,) "For I came not to judge the world, but to *save the world*." John said, (1st. Epist. iv. 14,) "We have seen, and do testify that the Father sent the Son to be the Saviour of the world," &c. Some, however, doubt the fulfilment of all this. They say, "man has so much *agency* I am afraid the whole world will not be saved." But these believe in a Millennium; when all on earth shall know the Lord from the least to the greatest. Why not introduce the agency of the creature, and say, I am afraid it never will be?

It should be recollected that it is the same Jesus, the same cause which shall effect the world's salvation, that will produce the Millennium, and both by co-operating with, and not violating the agency of an individual.

From the (Portland) Christian Intelligencer.

SPEAK EVIL OF NO MAN. Titus iii. 2.

As an improper use of the tongue, is so frequently made an occasion of evil surmising, hasty judging, hatred, and hateful contention, &c. it is no wonder that the holy Jesus, and his blessed apostles so frequently gave warning of the danger of it. Matt. xii. 37, "For by thy words thou shalt be justified; and by thy words thou shalt be condemned." When we have carelessly, or maliciously spoken evil of our brother or neighbour, which is the same, he hears thereof, and calls us to account, saying, "*Is it so?*" Being sensible we were wrong, and at the same time, ashamed to acknowledge it, we are thrown into confusion; our own hearts condemn us; and we may be sure that God is greater than our hearts, and knoweth all things. And surely his law condemns us.

But when we have carefully watched our own conversations, and have spoken no otherwise of our neighbour, than we are willing he should speak of us, in like circumstances, if he bear a false report of our conversation concerning him, and accuse us, how readily we can assure him that we have spoken as favourably of him as his character will admit; and what is best of all, we have peace in our own hearts; as they do not condemn us, "we have confidence towards God."

Although it seems, at first view, to be but a small matter to govern our tongues, yet it is so great, we are informed, that the man who does not offend with his tongue, is a perfect man. James iii. 2, "If

any man offend not in word, the same is a perfect man, and able also to bridle the whole body." St. James shows in this chapter, that the tongue is the most difficult to tame of any thing that is found in nature. Verse 6, "So is the tongue among our members, that it defileth the whole body, and setteth on fire the whole course of nature; and is set on fire of hell." Verse 7, "It is an unruly evil full of deadly poison." And its most poisonous strokes are mentioned in verse 8, "Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God."

When I remember that "men are made after the similitude of God," and are, as I believe, destined to be my fellow-heirs of eternal glory, I pray to God, to forgive me, that ever I let my tongue throw a poisonous dart at any of my fellow-men.

We should remember that every word we speak of our neighbour, which is calculated to injure his reputation or prosperity, is indirectly cursing him; although we used not the word curse. And shall we allow ourselves to curse? by no means. Well might St. James say, in verse 10, "My brethren, these things ought not so to be."

Having heretofore frequently judged, and found guilty, and condemned myself for speaking evil of men, I did not know but others might need to be put to thinking of the same; for which purpose, these remarks are offered in sincerity. And I pray to God, to give me so much of the holy spirit of love and good will towards men, that I may never have a malevolent feeling rise in my heart towards any of them, so as to send forth a poisonous word. "And let all the people say, Amen."

"Let us watch and pray, that we enter not into temptation."

S. HUTCHINSON.

FOR THE GOSPEL HERALD.

Mr. Editor—This evening while looking over some numbers of your paper, my eye caught the following expression in No. 20, vol. vi. "We have no knowledge, and, consequently, no belief of a separate state of consciousness, or unconsciousness, between death and the resurrection." Will you please Mr. Editor, to inform me of what you consider our Saviour's meaning, when he said to the thief on the cross, "This day shalt thou be with me in Paradise?" Also, please to give an exposition of the following passages of Scripture: 2 Cor. v. 6, 7, 8, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Also, Philipians i. 23, 24, "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better. Nevertheless to abide in the flesh, is more needful for you."

By giving your comments on the above scriptures, you may help an

INQUIRER.

ANSWER.

In reply to our correspondent's first query, relative to the thief on the cross, we remark, that we do not consider the passage quoted of sufficient author-

ity, to predicate on that alone the doctrine of a *separate state*; for the following reasons:—

First, Matthew's relation of the crucifixion of Christ, chap. xxvii. 38—44, gives a different account of the matter; he declares that the thieves, (in the plural,) mocked Christ.

Second, Mark's relation, chap. xv. 27—32, confirms Matthew's statement. Mark asserts, that "they [the thieves] that were crucified with him, reviled him."

Third, John's relation, chap. xix. 18, 32, is in harmony with, and a farther confirmation of Matthew and Mark's accounts of the transaction. Luke, only, speaks of the repentant thief.

Fourth, Luke was not an *eyewitness*, but received his account of the matter from others.

Fifth, those who were *eyewitnesses*, give a different account from Luke's.

Sixth, It is more consistent with sound judgment, and reason, to believe *three* men, who were present, and *saw* the events they relate, than to believe *one* man, who received his information from others.

Seventh, it is a fair presumption, and a necessary and reasonable conclusion, that Luke never promulgated any account of this transaction, which contradicts the accounts given by Matthew, Mark, and John. How this happened, that is, how Luke's gospel was helped to this extra matter, we are unable to determine.

The above reasons are sufficient to deter us from receiving the testimony adduced by our correspondent, as sufficient to prove any thing in favour of his hypothesis.

The passages quoted by Inquirer, 2 Cor. v. 6, 7, 8; Phil. i. 23, 24, are, in our estimation, the most conclusive evidence against this hypothesis, the doctrine of a separate, or intermediate state between death and the resurrection. The doctrine of the resurrection of the *body*, is any thing but a Scripture doctrine. It is "the resurrection of the *dead*," not of the *body*, which is the theme of the inspired writer. The above passages declare, in the most unequivocal language, the following fact: When Paul was in the *body*, or *flesh*, he was absent from the Lord. When Paul is absent from the *body*, or *flesh*, he is "present with the Lord."

Paul also in the connexion, says, in relation to being with the Lord, that mortality shall be swallowed up of life. Where is the Lord, whom Paul asserted he should be present with, and have his mortality swallowed up of life, when he should be absent from the *body*, or *flesh*? "He [the Lord] hath led captivity captive; he hath ascended up on high." Where hath the Lord ascended? Ans. "He sat down on the right hand of the Majesty on high. He hath appeared in the presence of God, for us."

How do these testimonies agree with this hypothesis of a separate or intermediate state, which we hear so much of? Separate from what? Not from Christ; for the party is in his presence immediately on being absent from the *body*, or *flesh*. Not separate from God; for Christ is seated at his right hand. Not separate from the power of Christ's resurrection; for the party is raised, and ascends

into the presence of the Majesty on high. Not separate from immortality; for this recipient's mortality is swallowed up of life. Let my mortality be swallowed up of life—let me ascend on high, and appear in the presence of God, and Christ, and I want no other resurrection. I shall then “be clothed upon with our house which is from heaven”—I shall then appear in the heavenly image, with a *spiritual* body, incorruptible and glorious—I shall then dwell in the mansions of my Father's house on high, and sing the triumphant song, “O death! where is thy sting? ‘O grave! where is thy victory? Thanks be to God, who hath given us the victory through our Lord Jesus Christ.”

From the (Hartford) Religious Inquirer.

SUICIDE.

Persis Hall, a young lady of highly cultivated mind and of accomplished manners, about 24 years of age, of Lebanon, (N. H.) destroyed herself recently by taking opium. She had been in a state of mental derangement for four or five months previous to the fatal night, occasioned by a belief that she had committed the unpardonable sin. This religious phrensy produced a state of deep dejection and despair; which all the exertions of her friends could not remove, and which resulted as mentioned above.

Occurrences of this kind are frequent in places where Calvinism is preached in all its skeleton nakedness, in all the terribleness of its unrelenting decrees. But far as we remember, no pagan has committed suicide from a belief that his sins would not be forgiven; nor did any hearer of Christ or his apostles hang himself or take opium to end his life, because he thought his crimes unpardonable. Nor does it appear that any one, by a faithful study of the scriptures, without the assistance of a teacher who believed in eternal damnation, has arrived at the conclusion that the mercy of God is clean gone for ever, and that for him remains nothing but the blackness of darkness through eternity. Had this young lady been taught that *the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend for ever; that he is without variableness or shadow of turning; and that his tender mercies endure over all for ever*, instead of being in a state of mental derangement four or five months previous to the fatal night, from a belief that she had quenched the spirit, trampled under foot the Son of God, and committed an unpardonable sin, she might have been a cheerful, devoted, and exemplary christian, an ornament to religion, the joy of her friends and the comfort and support of their declining years. But the doctrine of predestinated damnation, having assailed her gentle soul with all its blighting fury, she withered away like a delicate flower before the scorching simoom.

CONCLUSIVE ARGUMENTS

IN FAVOUR OF THE SALVATION OF ALL MEN.

With respect to the salvation of man, one of the three following positions must be taken by every

consistent logician; for we cannot think of a fourth that would be likely to be taken by any one.

1. God *would* save all men, but *could not*; or 2. He *could* save all men, but *would not*; or 3. He *can* save all men, and *will* save all men.

If we adopt the first hypothesis, and say he *would* save all, but *could not*, we rob him of one of his most glorious attributes, viz. *Power*; for this position supposes a lack of *power*, as the only reason why his *will* is not accomplished. If we adopt the second hypothesis, and say he *could* save all, but *would not*, we rob him of another attribute equally glorious and more endearing than power, viz. *Goodness*, or a benevolent disposition towards mankind; for this position supposes a lack of goodness or benevolence in God towards his creatures, as the only reason why they are not saved. But if we adopt the third hypothesis, and say he *can* save all, and *will* save all, we allow his *power* to be omnipotent, his *goodness* to be unbounded, his *wisdom* to be omniscient, and every other amiable, glorious and perfect attribute to be possessed by him in infinite fulness and perfection. And so by reversion, if we allow that Deity *is* possessed of every perfection, I see no way of avoiding the conclusion that he both *can* and *will*, *save all mankind* with an everlasting salvation through Jesus Christ our Lord. *Evan. Rest.*

TAXING THE CLERGY.

A late paper states, the Duke del Infantado, the new minister in Spain, has proposed to raise ways and means by imposing a tax of twenty millions of reals on the clergy. *Phil. Ref.*

From the (Philadelphia) Universalist.

ACCEPTABLE WORSHIP.

Lord! what offering shall we bring,
At thine altar when we bow?
Hearts, the pure unsullied spring
Whence the kind affections flow;
Soft compassion's feeling soul,
By the melting eye express'd;
Sympathy, at whose control
Sorrow leaves the wounded breast.

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love, embracing all our kind;
Charity, with lib'ral store.
Teach us, O thou Heavenly King!
Thus to show our grateful mind,
Thus th' accepted offering bring,
Love to Thee and all mankind.

NOTICE.

JUST PUBLISHED, and for sale, Three Lectures delivered at Southold, (L. I.) February, 1826, on the following subjects: The Fall of Man. The Person and Mission of Jesus Christ. The Final Restoration of all Men to Holiness and Happiness. By Z. Goldsmith. Price Twenty-five cents.

ALSO.

Reasons for believing in Universalism, or the Ultimate Salvation of all Men. A Sermon delivered in the First Universalist Church in Hartford. By John Bisbe, Pastor.

Also, for sale as above, THE CHILD'S SCRIPTURAL CATECHISM, by the Dozen or Single.

PUBLISHED EVERY OTHER SATURDAY, AT ONE DOLLAR PER ANN. NO. 67 CHRYSTIE-STREET.

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Gospel Herald.

"FEAR NOT; FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY OTHER SATURDAY. EDITED BY HENRY FITZ.

VOL. VI.

NEW-YORK, SATURDAY, APRIL 22, 1826.

NO. 25.

From the (Boston) Universalist Magazine. BIOGRAPHY OF WILLIAM VIDLER.

(Concluded from p. 186.)

At the place of worship in Parliament-Court, a church had been established for the purpose of celebrating the Lord's supper, among the members of which a free inquiry had been encouraged. By the aspiring and ungovernable tempers of one or two individuals, they fell into difficulties, fellowship was banished and Mr. Vidler's usefulness hindered. It was found necessary at last to abolish the church altogether and to decree that henceforth the Lord's supper should be administered to the whole congregation. But the society flourished notwithstanding these divisions; and it would undoubtedly have continued to flourish, had not Mr. Vidler progressed much faster than his people in acquiring a knowledge of truth. He held nothing by a blind, implicit faith. He had invited discussion in his periodical work, and this urged his mind forward in the path of inquiry; in consequence of which he was obliged at last to give up all his old notions concerning the trinity, hereditary depravity, the atonement, &c. The society now dwindled away: many of Mr. V.'s wealthy friends left him on account of the change in his opinions; and his salary was reduced from £150 to £30 where it remained several years. Finally the society applied for admission into the Assembly of General Baptists, and after a very spirited opposition on account of their Universalist sentiments, they were admitted.

In the year 1798, Mr. Nathaniel Scarlett, a member of Mr. V.'s congregation, published an improved translation of the New Testament, in the execution of which Mr. Vidler assisted. The principal peculiarity of this translation consists in its being rendered agreeably to the hypothesis of Universal Salvation; the original words *aion* and *aionios* being retained instead of the words *world*, *age* and *everlasting* as in the common version. The translation was principally made by Mr. Creighton, a clergyman of the church of England. Mr. Scarlett, who was a prodigious labourer in literature, made all the divisions, and collated all the various translations. He, Mr. Vidler, Mr. Creighton and Mr. Cue, the latter a very tolerable Hebrew scholar, used to meet once a week, breakfast early, and then compare Mr. Creighton's translation with all Mr. Scarlett's collations and with the Greek. On any subject of difference they would converse for some time, when, if they continued to differ, the matter was taken home and privately considered, the opinion of each was written and sent, and the majority decided the question. This undertaking was long and arduous;

it was conducted with great integrity and with but little difference in sentiment, except that Mr. Creighton, and Mr. Cue leaned too much to their Trinitarian opinions. The work when completed was published in a very handsome style, and was noticed with sentiments of approbation by the *Critical Review* for September, 1798, and by the *Monthly Review* for September, 1799.

Several times during his life Mr. Vidler engaged in mercantile business. While in London he kept a store of books and stationary, first in connexion with a partner and afterwards alone. But in these attempts he was unsuccessful, though not for any want of attention or kindness to his customers. His principal failings were a want of care and sagacity in making his purchases, a too great confidence in the integrity of men, and a weakness of benevolence which often made him a prey to imposition. His losses in this respect made him poor, and disqualified him to bear without great inconvenience the misfortunes which attended his avowal of Unitarianism. He established a Thursday evening lecture at the chapel in Leather-Lane, Holborn; but this, through want of support, was not continued long. He never received that support from the Unitarians which his virtues and talents merited, and of this he himself was perfectly conscious, though he said very little on the subject. In 1804 he retired to West-Ham,* where in the house of a widowed sister, he lived and carried on a lecture for several winters, which was tolerably well attended.

The society at Parliament-Court, after remaining a long time in a languishing state, revived a little. Whether Mr. Vidler's connexion with them had been totally dissolved, the writer has not the means to determine. But be that as it may, we find him preaching to that society towards the close of his life. Several of the members who had left, returned, and several Unitarian families, being attracted by the excellency of Mr. Vidler's preaching, took seats in the chapel. The few years which he now spent in preaching, must have been much more happy than the preceding part of his life. A man of his mind, could not but have been suspicious of the remaining sentiments of his former creed which he retained, even after he had embraced the doctrine of the Restoration. How disagreeably must a member feel who holds to sentiments that his judgment leads him to doubt, with which his heart is dissatisfied, and to which his society is pertinaciously attached! This was formerly the case with

*This place is not laid down in the Gazetteers. I have been informed that it is a village about three or four miles from London.

Mr. Vidler. He found the path of his inquiries leading directly to the renunciation of those notions which heretofore appeared to him so sacred, to which he must inevitably come, if he continued thus incessant and fearless in investigation. With the Unitarians he was unacquainted. He heretofore had considered them as a *philosophical* sect, who paid but little respect to the holy scriptures; and hardly was he rid of his prejudices, before he found himself one of them. His prayers hitherto and methods of expression to which he had become very familiar by long habit, partook of the nature of his old sentiments; to get rid of these of itself required the most rigid care. He would fain have left off preaching and shut himself up in his study, but this his engagements and circumstances would not permit. Now his creed is in agreement with both his judgment and his desires; and the sentiments of his society are in unison with his own. He is like the prisoner, who having burst his fetters, feels himself at entire liberty. But alas! how transitory, how delusive are all our earthly prospects! How severely did Mr. Vidler realize this! He had been called to bury a lovely daughter; and soon after death made a nearer approach to him in depriving him of his loved and loving companion. She was taken sick while he was away from home. He set out in a post-chaise to hurry to her assistance and was overturned down a steep bank. This accident destroyed in a great measure his usefulness. It rendered him incapable of walking without great pain, and in consequence of inactivity, he grew corpulent. He strove to counteract this by a spare diet and labour in his garden; but it had now for a considerable time indicated disease. Added to this, he suffered greatly from the asthma, so that in 1815, public speaking had become to such a degree painful to him that towards the close of the year he was obliged to finish his ministerial career. It was his wish not to live long after his labours were suspended; but his sickness was protracted for a long time. He had not only nights and days, but months of weariness and pain. He retained the full exercise of his reason, and derived great support from his religious views. After sighing again and again for deliverance, he serenely fell asleep in death on Friday, the twenty-third of August, A. D. 1816.

Mr. Vidler's knowledge was extensive in English literature, and with the dead languages he had a partial acquaintance, as may be seen by the letters which passed between him and Mr. Fuller; but the latter gentleman remarked that on such subjects neither of them was at home. His memory was retentive and his conception quick and clear. He was cheerful and had an uncommon faculty of communicating this feeling to others. Benevolence was a striking feature of his character, and considering his means it was excessive. He is said to have entered a pawnbroker's shop once in his life for the purpose of raising some money on his watch; that he might assist a sick man at whose house he had called by request. This ungrateful scoundrel endeavoured to pay him for his kindness afterwards by laying in wait to rob him, as he was crossing

some fields near London. But he was alarmed by Mr. V.'s striking his umbrella against a stile, supposing the noise proceeded from a pistol. Whether the robber would have succeeded in his attempt is indeed uncertain, for Mr. V. was described as a man of great courage. He afterwards met his deserts and confessed the intention above spoken of.

Mr. Vidler was a believer in a very long and severe disciplinary punishment in a future state of existence. He supposed that our earth, in the literal sense, will be burned up, and that this conflagration will constitute the second death, and the lake of fire and brimstone into which the impenitent will be cast. Here he supposed they would remain for a time answering the phrase, *cis tous aionas ton aionon*, to the ages of ages. He attached much importance to his views of *future* punishment, using great explicitness in stating them, lest it should be thought that he admitted of no punishment in a future state. On this account, he preferred that his peculiar sentiment should be known by the name of *Universal Restoration*, rather than *Universal Salvation*; and that the Greek words *soter*, *soteria*, *soto*, &c. should be rendered *restorer* and *restoration*, &c. as Stonehouse renders them, rather than *Saviour*, *Salvation*, &c. There appears not to have been either acquaintance or fellowship between him and the Rellyan Universalists, who had a chapel in Windmill-street near Finsbury-square, London. He supposed that they rejected the doctrine of *future* punishment; and he took the opportunity to inform them, in a brief review, which he published in his Miscellany, of a Sermon preached in their chapel, that he wished no success to such a sentiment.

His excellence as a preacher consisted chiefly in the strength of his reasoning, the simplicity and perspicuity of his style, and his bold and manly eloquence. "His voice was clear and strong, his look penetrating, his attitude erect and self-possessed, and his person dignified. He would sometimes indulge in the pulpit an ironical term of expression, which produced a striking effect. In prayer he was less happy than in preaching, and he was accustomed to acknowledge the difficulty which he found in discharging this part of his public duty to his own satisfaction. His devotional exercises as well as his sermons were framed in a great measure in the language of scripture, and this often gave them an interesting appearance of solemnity. Of the merits of his public services we must judge by their effects; and in this point of view a high rank must be allotted to him amongst popular divines, for there have been few preachers who have been able to make upon the minds of an auditory so deep an impression, not of feeling merely, but of knowledge and truth."*

He wrote and published but little. Beside two or three sermons, we find, A sketch of the life of Elhanan Winchester, 8vo. 1797. God's love to his creatures asserted and vindicated; being a reply to

* See a Memoir of him published in the Monthly Repository a few months after his death, to which the writer of this sketch is greatly indebted.

the "Strictures upon an address to candid and serious men." 8vo. 1799. Letters to Mr. Fuller on the Universal Restoration, with a statement of facts attending that Controversy, and some strictures on Scrutator's Review. 8vo. 1803.

EPISCOPALIAN LIBERALITY.

Mr. E. Dows, a member of the Episcopal Church at Charlton, Saratoga county, and one of the vestry, although for a number of years a believer in the salvation of *all* men in God's own time, has only recently been called to an account for his religious opinions. The circumstances attending this transaction, are an additional evidence that the clergy generally are not "peace makers;" but rather disturbers of the peace of the religious community. A report was circulated that Mr. D. neither believed in a God, or a Saviour. It is to be feared the clergyman countenanced this wicked report. It was communicated to Mr. D. by a member of the Church, who learned with much satisfaction that there was no foundation for it.

It is a singular characteristic of orthodox churches in the present day, that they too frequently neglect, altogether, the Saviour's commands in their dealing with their members whom they regard as heretics. The rule laid down in Matt. xviii. is imperatively binding on all Christian communities. When a man is suspected of Universalism, however, the commands of Christ are too generally dispensed with; and the busy tongue of rumour is substituted, which furnishes the evidence to condemn the supposed heretic.

In Mr. D.'s case, a meeting finally being called, the clergyman endeavoured to usurp the authority which belonged to the members; who, with a Christian liberality, manifested a friendly disposition towards Mr. D., and a determination to show him favour agreeably to the dictates of the charity of the Gospel of Christ.

We experience a sincere pleasure when we notice a Christian spirit in those of a different persuasion. *Charity, or love*, is the very essence of religion; for without it, mankind are, in the words of an inspired writer, but "sounding brass, or a tinkling cymbal." It matters not what may be the denomination of the party, whether Presbyterian, Episcopalian, or Universalist; unless the party has the "spirit of Christ, he is not of him."

A glorious era would commence in the annals of Christendom, if the real Christians in every Church and congregation, would seriously undertake to learn their ministers their duty, and teach them the true spirit and obligations of *Christ's Gospel*.

CORRUPTION AND MORTALITY CONSIDERED.

In Number 23, on the title page of this paper, and in Section number 2d., our Br. Balfour, remarking on 2 Cor. v., has the following:

"2d. Was the appearance before Christ's judgment seat at the time referred to, verse 4, when 'mortality would be swallowed up of life?' This could not be at death, or when the earthly house of

the tabernacle was dissolved, for it is at this period corruption or mortality begins. At death, the body is sown in corruption or mortality. It is at the resurrection it is raised in incorruption. Then, and not till then, is mortality swallowed up of life."

If we have different views in any particulars, from our Br. B., and express them publicly, we are confident of meeting his approbation; believing that whatever imperfections may stick to him as a man in the flesh, that bigotry cannot be reckoned of the number. We have read the Letters we have published, with an unusual degree of satisfaction; and estimate them as very happily calculated to enlighten the ignorant, and to confirm and delight the believer. On reading the above quotation, however, we were impressed with a conviction that our Br. B. on a deliberate review of the sentiments therein expressed, would be led to a different conclusion. At all events, having a different view, we feel at liberty to express it; desiring any person who may feel disposed, to correct our error, if we are in one.

The particulars we allude to, have little or no bearing on the main subject of our Br. B.'s inquiry, viz: "It is at the period of *death* that *corruption* or *mortality* begins. At death the *body* is *sown* in corruption or mortality. It is at the resurrection it [the body] is raised in incorruption." The two particulars we purpose to notice, are the following: First, That at *death*, corruption or mortality begins. Second, At the resurrection, the corruptible or mortal *body*, is raised in incorruption. The terms "corruption and mortality," are here used as strictly synonymous. Although we do not know, expressly, what is intended to be signified by the terms, "corruption and mortality," from the connexion and manner in which they are used, we are disposed to believe they were intended to signify the state or condition of putrefaction, decomposition, &c. which, strictly speaking, is only the natural process of the return of the flesh or body, to its kindred elements from which it was taken. Consequently, the corruption, in the gross sense of the term, exists only while the process of decomposition is carried on, after which, the dust may be considered as mingled with its kindred dust, as it was before the animal organization took place. "*Dust thou art, and unto dust shalt thou return*," is a declaration which settles this part of the question. Let it also be remembered, that after the disorganization is effected, and the decomposition is complete, the dust is in the very condition from which man was first formed. Consequently, if this is mortality, that is, the quality and condition of mortality, this mortality existed at the beginning; and man was formed of it!

Paul's declaration, (Gal. vi. 8,) "He that soweth to his flesh, shall of the flesh reap corruption," proves that corruption commences before the death of the body. For the party reaps *where* he sows. He sows to the *flesh*, and he reaps of the *flesh* corruption.

We will now consider the subject in the shape of a literal truth, and introduce such facts as are known to the world, and generally admitted, as our evidence.

First, If mortality or corruption, is proved to commence, and exist, when putrefaction or a decomposition of parts takes place, it cannot be true that "mortality or corruption begins at death," only, or in all cases, so far as to support this hypothesis; for the following reasons: When a man's legs are amputated, and he survives the operation, corruption or mortality, in the sense we are considering, as much begins as when the whole body is dead. There have, also, been many instances when disease has preyed upon the human frame, and the parties have literally *rotted*, so that putrefaction, or decomposition has actually begun in some parts of their bodies while they lived. We could name the diseases which have produced this effect, and descend to particulars; but it is unnecessary. In addition to these facts, is that of bodies which have been buried for nearly a century, and then discovered as free from putrefaction as at the moment of the parties' decease. Mummies, also, may be adduced, which, in consequence of the pungent spices applied to them, have withstood putrefaction and decomposition for thousands of years.

Second; *Man*, properly considered, cannot, according to the Scriptures, be supposed to have any relation to his corruptible and mortal *body*, posterior to death; for, according to Paul, he is separate or *absent* from the body; man cannot be sown in corruption, when he is separate or *absent* from the *body* of corruption. This proves, therefore, that so far as *man* is considered, and that man too which constituted Paul the apostle, he can exist *separate* and *absent* from the *body*! And it farther proves, that the time when man is sown in corruption, is previous to the death of the body, and the decomposition of its parts.

Our Br. Balfour has spoken of the *body* being sown in corruption; and it, the *body*, being raised in incorruption. Let us examine the figure introduced by Paul, (1 Cor. xv.) in relation to the seed of vegetables. He says, "That which thou sowest is not quickened except it *die*." To apply this figure in the gross sense in which we have considered the terms "corruption and mortality," as used by our Br. B., we will suppose as follows: The committing the dead body to "the *grave*, the house appointed for all the living," answers to the figure of *sowing* the seed. The putrefaction or decomposition which takes place, to the *seed's dying*. The resurrection of the *body*, to the growing of the vegetable from the seed which dies. According to this, the *man*, being separate or absent from the *body* which dies and is quickened, or raised, is never sown in corruption. It is only his carcass, or the case which once contained him, which, when he is done with it, and is separated from it, is sown in corruption, or rottenness and putridity. The figure is *mal-appropos*, for the following reason:—

The declaration is, "That which thou sowest is not quickened except it *die*." The order of time with the sowing of the seed, the death of the seed, and the growing of the seed, must be observed. The seed is sown—after the seed is sown, (in many seeds some time elapses,) the seed dies—after the

seed dies, that is, that part of it which contains the germ of the new plant, vegetation is apparent, and the growth takes place. But the body is dead, and frequently putrid and rotting, when it is sown, or buried. Not so with the seed. The seed contains the principle or germ of vegetable life, and is pure when it is sown; it is only liable to, or susceptible of the death spoken of, which takes place some time afterwards.

There is another, and more serious objection to this hypothesis, yet to be considered. If mortality *begins* at death, how long does it last? Paul represents the matter as follows: First, When Paul is separate, or absent from the body, he is present with the Lord. Second, Paul is absent from the body, immediately at death. Third, When Paul is absent from the body, and present with the Lord, "mortality is *swallowed up* of life." Consequently, at the precise moment, when, according to this hypothesis, "mortality *begins*," according to Paul, "*mortality is swallowed up of life*." How can any thing have a beginning at the moment it is swallowed up? How can any thing be supposed to exist, at the moment when it is annihilated for ever? The reader must, ere this, have discovered, that the difference between our views and our Br. B.'s, is the following: We believe that mortality *ends*, at the precise moment when he believes it *begins*.

But *when* did mortality begin, if it does not begin at the period of the *death* of the body? Ans. When mortals were created, mortality began. When God formed man, of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living *soul*, then mortality began; then was the seed sown, and sown a mortal body; or in a mortal body. Then man's constitution was declared—"Dust thou art, and unto dust shalt thou return." Thou art mortal. Thou shalt return to the earth from whence thou wert taken; is the amount of the Divine declaration. First, God formed man, the dust of the ground. Second, He breathed into him the breath of life. Third, The consequence of these two causes, namely, the formation of the body of the dust, and the breathing into the body the breath of life, is, that a *soul* is produced. Paul speaks of this threefold effect in man's organization, and marks the distinction—"body, soul, and spirit." The soul, the *vital, mental part* of man, is sown in corruption when man is first organized, and possesses the identity of a human being.

If it shall be objected, that the Scriptures speak of our mortal bodies being quickened, we answer, Any person who will attentively examine the following passages, will, we think, be convinced that nothing more is intended than is expressed by Paul, Rom. viii. 5—11; Ephes. ii. 1, 5; 2 Cor. iii. 6. See, also, Psal. lxxx. 18; exix. 37, 40, 88, 149.

Paul says, "Let not sin reign in your mortal bodies." We will say, Let not anger reign in your sick bodies. Can your bodies be sick, unless sickness has begun, and actually exists? Just as well can a man's body be mortal, without mortality existing, &c. Paul, Rom. viii. 21, speaks of the creature [*ktisis*, CREATION] being delivered from the

bondage of *corruption* into the glorious liberty of the children of God. Was not Paul delivered from this "bondage of corruption," as soon as he was absent from the body, present with the Lord, and his mortality swallowed up of life? Was not this at his death? How could Paul be delivered, at death, from the bondage of corruption, if corruption only begins at death?

Again—We read, Heb. ii. 15, that Christ, "through death, shall deliver them who through fear of death were all their lifetime subject to bondage." How can mankind be *subject* to bondage, unless mortality and corruption, according to the Scripture understanding of the terms, actually exists during the life of man in the flesh?

Again, We read Rom. viii. 20, that "the creature [*ktisis*, CREATION] was made subject to vanity," &c. What is the *subjugation* to vanity, but the mortal and corruptible state and condition of man in the flesh?

When Paul introduces, particularly, the subject of the manner of the resurrection, he admits the questions, "How are the *dead* raised up, and with what body do they come?"*. Not, How is the dead body raised? nor, How is the *body* raised? In opposition to the hypothesis of the resurrection of the mortal body, in any shape or point of view whatever, is Paul's subsequent declaration, in the figure of the seed—"Thou sowest not that body that shall be." He adds, "But God giveth it a body as it hath pleased him, and to every seed his own body." Paul declares, expressly, that "There is a *natural* body, and there is a *spiritual* body." Paul also affirms, that, that which is natural was first; and afterward that which is spiritual. As a farther illustration, he adds, "The first man is of the earth, earthy: [having the natural body:] the second man [having the spiritual body] is the Lord from heaven." He says, "As we have borne the image of the earthy, [dwelt in the natural body,] we shall also bear the image of the heavenly." [or spiritual body.] Paul then declares the momentous truth—"Now this I say, brethren, that *flesh and blood* [natural bodies] *cannot* inherit the kingdom of God; neither doth corruption inherit incorruption." How then can a corruptible body ever be raised to inherit incorruption?

It must be obvious to a reflecting mind, that the doctrine of the resurrection of man, and his induction into another and a perfect mode of being, is the most interesting and momentous of all revelation. Our faith in this truth, must be in a corresponding ratio with our knowledge of it. Hence

* This mode of expression, we think, was used by Paul to prevent the mistake in supposing that the mortal body shall be raised from the dust. Mark the distinction so nicely observed by the apostle—"How are the *DEAD* raised up? and with what *BODY* do *THEY* [the dead] come?" The distinction is as obvious and strongly marked, betwixt the dead, and the body they should appear or come in, when they, the dead are raised, as language can furnish. Vary the thing spoken of, and the subject appears in its proper light. Suppose a case, Mr. A. is confined to a sick bed. When raised up to health, he will need clothes. Therefore, we ask, How is Mr. A. raised up? (cured,) and with what garment or clothes will he come, or appear? The dead spoken of, is one thing; and the body the dead shall come in when raised, is another; as much so, as Mr. A. and his garment, are two.

the expediency of *understanding* what we profess to believe. The hypothesis which teaches that man sleeps in unconsciousness from the moment of death, until a future and distant resurrection shall rouse him from the slumber of ages, is, to all intents and purposes, the doctrine of a partial annihilation. This hypothesis appears to be predicated on a supposition that a *material* organization is indispensable to produce conscious existence, and a separate identity of person or being. This is an assumption, we think, which is unwarrantable; inasmuch as it has only human intellect, or judgment, or opinion for its support and authority. We confess, in unequivocal terms, that we have no mental capacity sufficient to authorize us to manufacture reason and evidence to enable us to embrace or cherish this visionary hypothesis. If we should assert the premises on which this hypothesis is founded, we should do so with the conviction that we had not a shadow of *evidence* to support us. We never yet saw the man, who possessed a knowledge of *matter*. For ignorant man, who cannot understand the properties and nature of matter, which is visible to his eye, and palpable to his touch, to venture to decide on the nature and quality of spirit, which he can neither see nor touch, which is out of his sight, and beyond his reach, is, in our opinion, the most consummate folly. Paul asserts, "There is a *natural* body, and there is a *spiritual* body." Let a *wiser* than Paul assert the contrary!

In order more fully to show the futility of the hypothesis of the resurrection of the whole, or any moiety of the mortal body of "flesh and blood," we will state propositions, the consideration of which will illustrate the true doctrine, and expose the absurdity of the premises of the false. The false hypothesis *takes for granted* (for nothing like evidence or proof can be adduced) that a moiety of the mortal body, at all events, is absolutely necessary to ensure conscious personal identity in another world. If this position were true, the following deduction would be unavoidable—That great Being who created man, and to whom is attributed *almighty* power, *infinite* wisdom, and *unbounded* love and goodness, is not able to give man a conscious existence in the spiritual world, without the aid of that mortal body, which his word of inspiration has declared, "cannot inherit the kingdom of God." This hypothesis flatly contradicts this assertion, and in effect affirms, that without the flesh and blood, man "cannot inherit the kingdom of God."

We will take the liberty of again stating the proposition concerning Paul. He affirms, of himself, that when he should be "*absent* from the body, he [Paul, himself, and of course knowing himself to be Paul] should be present with the Lord." His manner of affirmation is remarkably positive, and unequivocal. He declares, (2 Cor. v. 1,) "*We know*," What do you know, Paul? Ans. "That if our earthly house of tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Can any possible construction of the above declaration be made, which will expressly signify, That if our earthly house of

tabernacle [the body of flesh] were dissolved, we must sleep in unconsciousness, until it, or a moiety of it is raised for a house or tabernacle for us to dwell in? If it can, the house from heaven will not be needed, and the Deity's preparations for man's future existence, are superfluous!

Again: Paul speaks of "being clothed upon with our house from heaven," and "mortality being swallowed up of life." This "clothing upon," is when the "earthly house of tabernacle is dissolved," and the party is absolutely *absent* from it. Can it be possible, that Paul should be absent from the body, the body dissolved, (that is, his connexion with it cease,) he be clothed upon with a house (or body) from heaven, and his mortality be swallowed up of *life*, and, at the same time, Paul be sleeping in unconsciousness? If this can be, then the hypothesis we are examining can be true; but if it cannot be possible, then this hypothesis cannot possibly be true!

The ignorance of man relative to matter and spirit, may be shown in the following manner—It is universally admitted, that *air* or wind, and *fire*, are material. These two are the most subtle and inexplicable to man, of all the elementary phenomena. The *earth*, or ground, is the most palpably evident. The Deity in his revelation to man, introduces the elements as figures, to illustrate and explain to the feeble capacity of man in the flesh, the sublime truths so necessary to his present happiness for him to know. The Deity represents himself by the figure of fire. "Our God is a consuming fire." Again: "Is not my Word as a fire?" The operation of his word on man, spoken of as the baptism of Christ, is called the baptism of *fire*; or to this amount is the declaration, "He shall baptize you with the Holy Spirit, even *Fire*." The communication of truth, from above, to man, is represented by the figure of the air, or wind, as follows:—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Air can neither be seen nor felt. Neither can any man see, or feel fire. Combustibles when ignited produce effects, which man is sensible of. But, pure elementary fire, and air, are as invisible as the throne of God. Fire is the Scripture figure to represent God, who is a *Spirit*; and air, the invisible operations of his Spirit.

Let the man who pretends to a knowledge of the materials or ingredients necessary for the Deity to employ, to give man existence after this life, and whose pretensions are predicated on, and grow out of his knowledge of physical operations and results,—let him "hold the winds in his fists," and investigate, by a certain chemical analysis, their properties and powers:—let him gather into a crucible the fiery element, and tell its shape, and define its powers:—then may he boast of his knowledge of matter, and invade the Heavens in pursuit of wisdom and science.

Poor, ignorant creature, how much has thy folly elated thee, and made thee wise "above what is written!"

That the reader may learn in brief, the doctrine of the resurrection which we believe the Scriptures teach, we remark, When man was formed, the breath of life was breathed into inanimate dust, and man became, as a consequence, a *living soul*. When man dies, the "breath of life" is withdrawn—the dust is again inanimate as it was, before the breath of life was breathed into it, and the consequence is, the *soul*, which was produced at first by the breath of life being united with the inanimate dust, ceases to exist. The causes which first gave man existence, cease to operate, and man is precisely in the condition of non-existence that Adam was, when only the dust was formed, and before the life-giving Spirit communicated the vital principle which gave him being. At this moment, to use the words of Paul, "in the twinkling of an eye," must the "house from heaven" be united, by the spirit of God, with the simultaneously raised dead *soul*, or annihilation will be the fate of man. In fine, we believe in "the resurrection of the dead," the soul, and not the body; for we shall be absent from the body, when we are present with the Lord, and "clothed upon with our house which is from Heaven." We rejoice in the knowledge of this glorious truth, and say, in faith, hope, and charity, Father in Heaven, thy will be done.

The orthodox creed contains a gross absurdity on the subject of man's future state. According to this creed, "believers at their death are made perfect in holiness; and immediately pass into glory." Here is a tacit acknowledgment of the truth of a position which they, at times, strenuously object to and deny. Namely—A change after death, from imperfection to perfection! But, let us ask, in the name of common sense, how "believers rest in their graves until the resurrection," the resurrection be indefinitely posterior to death, and these believers, or saints, be, at the same time, "resting in their graves," and made perfect in holiness, and pass into glory? If saints at their death are made perfectly holy, and can pass into glory, separate from, and without their bodies, what need can there ever be of a resurrection of, and union with, their bodies?

In this examination we have been more prolix than we at first contemplated, and we desire the reader not to consider our remarks as applicable to our Br. B.'s, only so far as they regard the particulars first mentioned.

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

(Continued from p. 189.)

Gentlemen—I am aware that *parousia* is the word generally rendered *coming*, and applied to the coming of Christ. Let us then briefly notice all the texts where it occurs in the New Testament. I find it then used to express the coming of persons from one place to another, 1 Cor. xvi. 17; 2 Cor. vii. 6, 7, and x. 10; Phil. ii. 12, and i. 26. It is also applied, 2 Thess. ii. 9, to the coming of the man of sin. In 2 Peter i. 16, it is applied to our Lord's

first coming. Also to express his coming at the resurrection of the dead, 1 Cor. xv. 23; 1 Thess. iv. 15. But notice, that in those texts or their contexts, not a word is said about his sitting then on a judgment seat to condemn men to any punishment whatever. In the following places, this word expresses our Lord's coming at the destruction of Jerusalem. Matt. xxiv. 3, 27, 37, 39; James v. 7, 8. That these texts refer to this, is universally admitted.

The following are the only passages, about which there can be any dispute, what coming of Christ is referred to. 1 Thess. ii. 19, 20, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Well, what coming is meant? The apostle does not state this here, particularly. But whatever period is referred to, the Thessalonians were to be his joy and crown when it arrived. So were the Philippians; for he says, chap. iv. 1, "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Well, when were they to be his joy and crown? We have but to read on to verse 5, to be informed of this. "Let your moderation be known unto all men. *The Lord is at hand.*" I for one, must beg to be excused from believing, that the Lord was at hand in his coming at the end of this world, when Paul wrote the epistle to the Philippians. His coming at the destruction of Jerusalem was at hand, nor can I much doubt, that to this very coming he referred, for it is generally allowed James refers to it, where he uses similar language respecting it. "The coming of the Lord draweth nigh," and "the judge standeth before the door." See James v. 7—11. The event was anxiously expected by all christians. James speaks, not only of the event as near, but tells us that the Lord was to *judge* at this coming, which agrees with the text under consideration, "for we must all appear before the judgment seat of Christ." The word which is here rendered *before*, is *emprosthen*, and is the same word which is rendered in Thessalonians, *presence*. They were to be Paul's joy and crown "in the presence (*emprosthen*) of our Lord Jesus Christ at his coming." But, their being his joy and crown at this period depended on their steadfastness in the faith, and enduring to the end. Accordingly he says to them, chap. iii. 12, 13, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before (*emprosthen*) God, even our Father, at the coming of our Lord Jesus Christ with all his saints." The hearts of the Thessalonians, might be established unblameable in holiness, unto the coming of our Lord Jesus Christ at the end of the Jewish age, for it was near: but, how they were to be so to the end of this world, is not so easily perceived. The expression "all his saints," can occasion no difficulty about this, if Mat. xxiv. 31. Mark xiii. 27 are consulted, and compared with 2 Thess. ii. 1. See Whitby on this last text. But in 1 Thess. v. 23, the apostle exhorted them further in relation to

this coming. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." This was not a mere empty wish, for the apostle adds verse 24, "faithful is he that calleth you, who also will do it." But I ask, how the apostle could pray, that the souls, and spirits, and *bodies* of the Thessalonians, might be preserved blameless unto the coming of Christ at the end of this world, unless he believed they would be alive when he came. If understood of his coming at the end of the Jewish dispensation, all is rational and easily understood. The word *parousia*, is also rendered coming, 2 Thess. ii. 1, 3, and applied to the same coming of Christ. See Whitby on this whole chapter. It is also rendered coming, 2 Peter iii. 4, 12, and applied to the coming of Christ at "the day of judgment," which has been shown in my answer to Mr. Sabine, to be, not a day of judgment at the end of this world, but the day of judgment on the Jewish nation at the end of the age. The only other text where *parousia* is used, is 1 John ii. 28, "And now little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming." What coming is then referred to? The coming of Christ at the end of the Jewish dispensation, as is evident from verse 18, where he says, "Little children it is the last hour: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last hour." See M'Knight who takes this view of the passage.

It has been noticed, that the word *emprosthen*, is used in several of the above texts, and in the one we are particularly considering, "we must all stand *before* the judgment seat of Christ." It is seen from its usage to mean, "before, or in the presence of." It deserves notice, that this word is also used Matt. xxv. 32, where it is said, "and before (*emprosthen*) him shall be gathered all nations." If it is admitted, that this was at the end of the Jewish age, when Christ came in his glory, and sat on the glorious throne of his kingdom, it shows a coincidence of language in speaking of this event among the writers of the New Testament.

(To be concluded in our next.)

THE WAY TO BE GRACIOUS.

Believers in the doctrine of a *vicarious* sacrifice for the sins of mankind, contend that the death or sacrifice of Christ was necessary to open a way whereby it could be *consistent* for God to be *gracious*. We know of no sentiment, doctrine, or hypothesis so pleasing and *favourable* to Pharisees, as this doctrine of a vicarious sacrifice; for God is not only the Author of all good, but, as manifested in Christ, the *example* for all men to follow. Consequently, if it was indispensably necessary that a great sacrifice should be made to make it consistent for God to be gracious to sinners who had offended, the pious Pharisee, in love with this doctrine, and desiring to imitate the divine example of his Creator, must receive a sacrifice, or bonus, to make it

consistent for him to be gracious (or favourable) to his enemies, or those whom he esteems as such.

What an excellent excuse does this hypothesis furnish the hypocrite, to evade the most important duties of religion! Does the widow, the fatherless, or him that has no helper, solicit his assistance and protection, he immediately raises ramparts and defences around his *purse*, by uttering the prime article of his creed—the suplicants are *unworthy*—he cannot *consistently* be gracious! The first concern is the *purse*. The second, perchance, may be the duties of religion, graduated upon a scale of excuses; and qualified by orthodoxy and finesse, to enable the good man to preserve, in his own estimation, his cash, and his religious character. Let the principle be extended. If God, notwithstanding the sacrifice which has been made to make it consistent for him to be gracious, will endlessly torment a portion of his enemies, the Pharisee and hypocrite will follow the example, according to their ability, and be unmerciful and unforgiving to their fellows. We feel justified in saying, that some religious miscreants have, with hellish malignity, slandered the unfortunate poor, to furnish themselves with an excuse for bringing their creed to bear, and save their cash; for the miserable creatures were unworthy, and they could not, *consistently*, be gracious! If any doctrine richly deserves the name of damnable doctrine, this is the doctrine above all others. We ask, Is not the Deity unchangeably a *good Being*? What, then, can be necessary to make it *consistent* for a *good Being* to be gracious? How can it be otherwise than consistent for a *good being* to be gracious? If there exists such a being as a Devil, with horns and tail, we acknowledge that something may be necessary to make it consistent for *him* to be gracious; as well as to placate his children and followers!

BLACKSMITH'S LETTER.

The following extract is from "*a Letter from a Blacksmith, to the Ministers and Elders of the Church of Scotland, written at Inverary, in 1758.*" Although it is not to be supposed that the author was endowed with a spirit of prophecy that enabled him to delineate the fashions of the nineteenth century, or that his production was designed for this meridian, yet it is so well calculated for application at present, in this community, that we give it a place. *Gos. Adv.*

"And as these *occasions* make our people lay too great a stress upon the outward means, while they neglect the great end of all religion, I mean to better the heart, and reform the conduct; so they raise contentions, heart-burnings, envy and factions among our clergy, while they contend for popularity, vie with one another who shall convene the greatest crowd, and work up the mob to the highest pitch of enthusiasm; and they often succeed so well, that they bring the weak and ignorant, to the very brink of downright madness. I have seen scenes of this nature that had much more of the fury of the bacchanalian, than the calm, serious, sincere devotion of a christian sacrament. It is here

that the ministers display that false eloquence which catches the crowd, and consists in a *strong voice, a melancholy tone, and thundering out at random, damnation, death and hell, fire and flames, devils, darkness and gnashing of teeth; and any one who has good lungs, and can borrow the beggar's cant, and the merry andrew's action, may become very popular, and make a great figure at an occasion;* for the contention there, is not who shall reason most justly, deliver most gracefully, or direct their discourse in the best manner for bettering the heart and reforming the manners of the audience; but who shall appear most frantic, cry loudest, speak with the deepest, strangest, and most hollow tone; and be the most *wrapt up in mystery* and scholastic terms. I have known these qualifications make nonsense triumph over sense, ignorance be preferred to learning; and incoherent, unintelligible, nay, contradictory rhapsodies, be received with admiration by the gazing crowd; *while plain, learned and pious sermons, delivered with a becoming modesty and gravity, have been preached almost to the empty pews.*"

NEW CATECHISM FOR CHILDREN.

In a Catechism for children, published by Gilbert McMaster, A. M. Pastor of the Reformed Presbyterian Church, Duanebush, (New-York,) are the following questions and answers:

"*Question.* Has Christ provided a government for his Church?

"*Answer.* Yes; he is the God of order.

"*Q.* What form of Church government is *exclusively of Divine Authority*?

"*A.* The PRESBYTERIAN form.

"*Q.* Who are the officers of Christ's appointment in his Church?

"*A.* Ministers, Ruling Elders, and Deacons.

"*Q.* In what *judicatories* should these officers meet for the transaction of business?

"*A.* In *Congregational, Presbyterial, and Synodical judicatories.*" *Phil. Ref.*

CREEDS AND CONFESSIONS.

"It may be proper here to note," says history, "that in the time of Constantine the great, who gave rich livings to the clergy, the bishops met together in Synods, and composed creeds, which they sought to impose on the people; but, as they were no more than human compositions, many of the clergy refused to subscribe to them. This created much dissension, and many *heresies* (i. e. *differences of opinion*) sprung up in consequence. Soon afterwards they began to look to the civil power; but no one made sanguinary laws against heretics before the Emperor Justinian, about the middle of the sixth century." *ibid.*

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NO. 26.

From the (Boston) Universalist Magazine.

LETTER TO THE EDITORS,

FROM WALTER BALFOUR,

On the Day of Judgment.

(Concluded from p. 199.)

We have now finished our examination of the phrases "the end," "the day of the Lord," and "the coming of the Lord." It appears to me, that these expressions are borrowed from the Old Testament, by the writers of the New. The expression, the end, is evidently used by Daniel relative to the end of the Jewish dispensation; and the phrase, "the day of the Lord," is frequently used by the prophets to designate the day of God's temporal judgments on nations, and particularly the day of God's judgment on the Jewish nation at the end of the age. The New Testament writers then, used them to designate a time and events long before predicted, but which were now nigh even at the door, and in the very phraseology used by the prophets. It is almost useless to remark, that the Old Testament writers, when they speak of "the end," "the day of the Lord," and "the coming of the Lord," never represent Christ as then sitting on a judgment seat to pass sentence on any to endless misery. Indeed, it is now generally conceded, that the Old Testament does not teach the doctrine of endless misery. Such phrases then, must be used in a totally different sense from what they are in the Old Testament, if the writers of the New have used them in the way they are generally applied in the present day. But Paul assures us, that he said none other things than Moses in the law and the prophets had spoken. If the New Testament writers had done, what people allege that they have done, how could they have been understood by their hearers without some explanation? But have they ever given any explanation, that at "the end," "the day of the Lord," and "the coming of the Lord," Christ is to sit on a judgment seat to condemn all the wicked to endless misery? If they have, let this be pointed out.

The views I have stated, are in perfect agreement with our Lord's discourses, during his personal ministry. None can deny that he said, he was to come at the end of the Jewish age; and that this period is called "the end," and "the day of our Lord," is allowed. That at this period he was to judge, or reward every man according to his works, is in as many words expressly declared by himself in the discourses alluded to. The views I have advanced, agree also with the doctrine and exhortations of his apostles. That they speak of "the end," "the day of the Lord," and "the coming of the Lord," referring to the period of the destruction of

Jerusalem, is not denied that I know of, by any sect of christians. It would be strange and unaccountable, if the apostles had not spoken so, after all Christ had said about this event, and the deep interest all christians had in it. Nor are my views, less in accordance, with what must have been the general conduct and feelings of all christians, in view of our Lord's coming at the destruction of Jerusalem. They must have been looking for it, waiting for it, and an anxiety excited about being prepared for his arrival. This is just the way we have said christians were exercised, in interpreting the text under consideration, and many others introduced. My views are also in accordance with the fact. At the end of the Jewish age, Christ did come, sat on his judgment seat, and they who had done good came forth to the resurrection of life, and they that had done evil unto the resurrection of damnation. Every one received in his body, according to that he had done, whether it was good or bad. My views of 2 Cor. v. 10, are also in agreement with the context. Paul, as we have seen, speaks as uncertain, whether he would be alive when called to appear before Christ's judgment seat, and hence he laboured that whether *present* or *absent* he might be accepted of him. We have also examined the scripture usage of *benatos*, judgment seat, and *thronos*, throne, and the result has been to confirm my opinions. The following verse has also been adverted to, "knowing the terrors of the Lord, we persuade men;" but we have seen that no scripture writer speaks of the "terrors of the Lord," in reference to a general judgment at the end of this world.

I am not aware, that in my investigation of this or the preceding texts, of having any educational bias in favour of the views advanced. This rather lay on the other side; for such texts I once considered, as some of the strongest proofs of a future judgment, and punishment. Finding I had been mistaken about the doctrine of endless misery, my object in examining all my old proofs for it, is not to find some sense which may accord with my present views, but to ascertain, if possible, what the writers meant to teach in all such passages. Such are my present views of these, but whether I am correct or not, let others judge, for I lay no claim to infallibility. Even if correct in my views of these, still it may, and it is likely it will be said, the doctrine of future punishment, yea, of endless misery can be supported from other passages.

Let us now admit for argument's sake, that Paul referred to a day of judgment at the end of this world, when he said, "for we must all appear before the judgment seat of Christ." Let us also at-

low that the passages, where "the end," "the day of the Lord," and "the coming of the Lord Jesus," are spoken of, refer to the same period. What then follows?

1st. Such views, represent the apostles and first christians, as silent about, and no way concerned respecting our Lord's coming at the destruction of Jerusalem. They were neither looking for his coming, nor waiting for it, nor preparing themselves for his arrival. But, can any man believe that this was the case, after all our Lord had said to his disciples on this subject? We think this is impossible; and it would lead us to form a very unfavourable opinion of all christians during the apostolic age. Here then I must say, my views have decidedly the advantage over the views commonly entertained. But,

2d. Such views represent the apostles and first christians, as all looking for, and expecting the day of judgment, and end of the world in their lifetime, which turns out to be a very great mistake. The common belief is, that "the end," "the day of the Lord," and "the coming of the Lord Jesus," refer to the end of this world; and it is strongly contended for, that Paul referred to this period in the words we have been considering, "for we must all appear before the judgment seat of Christ." Now, this is to contend, that they all were in expectation that this period was at hand; for they were looking for it, and waiting for it; yea, Paul says, that he and others laboured, that whether present or absent, when it came, they might be accepted of him. But the fact is, if such views are correct, they were all entirely mistaken about this, for the day of judgment has not yet come. *We must either admit then that they were mistaken, or allow that we have greatly mistaken their meaning of the above passages.* To say that they were all mistaken about this, is a concession I will never make. The moment I should make it, every infidel might take his stand in it, and bid defiance to Paley, and a host of writers beside, in defence of christianity. They might say, "You admit that your inspired writers have been mistaken in one very important article, and you must allow us to believe, that they were mistaken in all that they have written." But waiving this, let us suppose, that they were all looking for, and waiting for the end of the world, and the day of judgment as about to take place. I ask then, what sort of christians we have got in our day? for not one of them, either orthodox or heterodox, is looking for the end of the world and day of judgment during their lifetime. The man who would announce such a belief, would run the risk of finding a place in the insane hospital. No; so far from this, Mr. Emerson, a very worthy orthodox writer, tells us, that we need not look for it, until we have had three hundred and sixty thousand years of a millennium. But he is a man of too much sense, and christian consistency to believe this, and yet assert, that any part of the New Testament intimates, as if the apostles believed the end of the world, and the day of judgment should happen in their day. Hence he says, in his lectures on the Millennium, page 229, "There are passages

that represent the coming of Christ as near; but he is represented as coming, in other senses and at other times, beside his coming to judgment. I would gladly see it proved, if it can be proved, that the Bible represents the day of judgment as near. Though I would by no means speak confidently upon this point, yet I am inclined to think, that all the passages of scripture that represent the coming of Christ as near, refer to some other coming beside his coming to judge the world." Mr. Emerson with diffidence here states his opinion respecting all such passages. We would seriously recommend to him, and all our orthodox friends, to examine this matter with attention. I think Mr. Emerson is correct in his opinion. But I would ask them, whether by this, they do not deprive themselves of Rom. xiv. 10; 2 Cor. v. 10, and other texts, long considered chief proofs of a day of judgment, and the endless punishment of the wicked? They ought to beware, lest in building up three hundred and sixty thousand years of a millennium, that they do not pull down the doctrine of endless, yea, all future misery for the wicked. Mr. Emerson justly thinks, people have been mistaken in supposing, that any passage in the New Testament speaks of the end of the world as near. On his views of the millennium it was necessary to maintain this. But he has served the cause of christianity by so doing. He has removed by it, one of the strongest infidel objections against christianity, and told the believers in endless misery that their former views of such passages are false. Well, the question will now be, What do they mean? If this inquiry is pursued, men must become Universalists, for they will see some of the strongest facts in defence of their doctrine razed to their foundations. He has also afforded me pleasure in quoting him in favour of my opinions.

I shall now take some notice of such objections as have occurred to me against the views which have been advanced. It may be objected,

1st. "We allow, that in some of the texts where 'the end,' 'the day of the Lord,' and 'the coming of Jesus Christ' are mentioned, that they do refer to the end of the Jewish dispensation. But we contend that in others a reference is made to the end of this world." Answer; we have shown, that in some of these texts this is true, but it cannot be denied, that such expressions are used in reference to the coming of Christ, at the end of the Jewish age. Where they are used in reference to the coming of Christ at the resurrection, not one word is said, that at this period Christ is to sit on a judgment seat to distribute rewards and punishments to all mankind. It is of no consequence then, how often such language is used in reference to such a coming, if such a judgment is not stated to take place at this period. This is the very point to be proved from such texts, but they afford no evidence to prove it. Let any one examine all the above texts, where "the end," and "the coming of Christ" is spoken of in connexion with the resurrection of the dead; and nothing will be found in proof of the common opinions entertained of a day of judgment at this period.

Objection 2d. "Your views of the above texts, give too much importance to Christ's coming at the destruction of Jerusalem, and too little importance to his coming at the resurrection of all the dead."

Ans. This is not true. My views give each their proper place and share of importance. The common view, to give importance to Christ's coming at the resurrection, apply texts to it which represent the apostles and first christians as all in expectation of it, but which turns out to have been a vain expectation. This false application of texts to it gives it a fictitious importance, but an importance which is injurious to the whole system of Christianity. It was not my object to consider Christ's coming at the resurrection, and therefore I could not give this a place and importance it deserves, in this discussion. But who would say this is lessening its importance?

I ought to apologize for the length to which my communications have extended. If my time had allowed me to transcribe, I might have condensed them. But this I could not find, and transcribing is an employment I take no pleasure in. A "Disciple of Truth," will perceive, I noticed his closing question in the course of my remarks. Whether my views of the passages given, may be satisfactory to him or your readers generally, I must now leave for them to determine. I am yours, &c.

WALTER BALFOUR.

From the Unitarian Miscellany.

HISTORICAL SKETCH OF VARIOUS OPINIONS CONCERNING THE LORD'S SUPPER.

Having endeavoured, in some preceding essays, to give a strictly scriptural account of the authority, nature and design, efficacy and obligation of the rite of the Lord's Supper, I shall now attempt a rapid view of the different opinions which have been entertained on the subject, from the earliest ages downward. It will present a humiliating picture of the weakness and waywardness of the human mind; and will show in what wilderness and labyrinth faith may lose itself, when it leaves the direct path of simplicity and the gospel. We may thus be led to prize more highly than before, the plain histories of this institution, which the sacred writers have preserved to us; to esteem more lightly than ever, mere human forms, traditions and authority; to be more and more satisfied that Christianity is an intelligible system; and to resolve with increased earnestness to acknowledge no other rule of belief and practice, than the word of God.

We gather from Paul's account, that this rite was in his time generally observed in the church; that it was celebrated in remembrance of Christ; and that all who believed in Christ partook in it. No intimation is given that any were forbidden its use, though complaint is made of disgraceful circumstances attending its observance.

After the date of the epistle to the Corinthians, we have no further intelligence of the Supper, till we come to the fathers of the second century; and they begin to talk a very different language from

St. Paul. We now find it called a *mystery*. The heathens had their mysteries and secret ceremonies, and the Christians were too fond of imitating them. The Lord's Supper was naturally fixed upon for such a purpose, and was pressed into the service of superstition. The first great step being taken, there is no cause that we should wonder at any extravagances which might follow; for the idea of mystery and concealment being once attached to a doctrine or ceremony, the imagination is left without restraint, to indulge itself in all its errantry. No matter what the errors are, for they all take a subordinate rank under the grand and leading error, that there can be any mummery or mysticism in a pure and perfect religion.

Being established as a mystery, therefore, one of the first abuses of the communion, was the denial of it to those who had incurred the censures of the church. It was also concealed with great care from the Pagans and the uninitiated. In this way it came to be regarded with an indefinite awe and superstitious reverence. The opinions concerning it, however, had not yet assumed a systematic form; though they were expressed in an exceedingly obscure and figurative style. Even now we are presented with outlines of the strange doctrines which were afterwards established. The *Logos* was supposed to be united in a supernatural way with the bread and wine; and the communicants were thought to partake in some mystical sense of the body and blood of our Lord. These views may be met with in the works of Justin Martyr, Irenæus, and Clemens Alexandrinus, who use particularly strong language, and justify it by the words, "This is my body," and "This is my blood." But Tertullian held these words to be figurative.

It was also at this early age that the Lord's Supper was spoken of as a *sacrifice*, by some in a figurative, by others in a literal sense. Cyprian, who wrote in the third century, asserted that it was a real oblation, offered up to the Deity by the minister, who stood in the capacity of priest.

Many superstitious notions and practices were the natural offspring of such opinions as these; and they multiplied from year to year. A *divine virtue* was almost of course attributed to the mysterious elements; and they were supposed to operate as a direct charm, and to possess an intrinsic sanctifying influence. An idea of this kind could not fail to be of a dangerous moral tendency. The communion, and the same was the case with the rite of baptism, was soon considered as *essential to salvation*. As incantations and forms rose in the scale of spiritual importance, virtue and practical piety descended proportionably.

In the fourth century the mystics grew bolder, and mystical usages increased. Cyril of Jerusalem, as quoted by Dr. Priestley, speaks thus: "Since Christ has said, *This is my body*, who can deny it? Since he has said, *This is my blood*, who can say it is not so? He formerly changed water into wine, and is he not worthy to be believed, when he says that he has changed the wine into his blood? Wherefore let us, with full assurance of faith, take

the body and blood of Christ. For under the form of bread the body is given to them; and under the form of wine his blood."

The bread and wine being once regarded as in any literal sense the body and blood of the Saviour, they, together with every thing connected with them, were viewed with awful reverence. They were publicly exposed for the adoration of the people. They were carried about as preservatives against danger, by those who travelled by land or sea. They were administered to the sick as medicine.* The cloth which covered the bread, was called *the cloth of the body*, and esteemed holy; the wine was considered too precious to be committed to vessels of brittle glass, and was ordered to be kept in some safer receptacle; and all the utensils appertaining to the elements, were regarded with their share of veneration.

The manner of administration also became a matter of great moment. In the earliest ages, all the faithful partook of the communion every Lord's day. Even infants communicated, as we are told by Cyprian; and the custom was continued in the western church till the twelfth century, when it was abolished; but in the eastern church it is still retained. The catechumens, or those who were under probation and instruction, and yet initiated, were dismissed at the close of the common services, with the words *Ite, Missa est*, from whence by corruption came the English word *Mass*; and then the eucharist was celebrated. As it was at that time believed, that in the first administration of the Supper, water was mixed with the wine, they imitated the supposed example of Jesus. The elements being regarded as of superior nature to ordinary bread and wine, it was made an inquiry at what instant the supernatural commutation was effected; and it was determined that it happened while the priest was pronouncing the words, "This is my body." The custom of burning candles at this service, was introduced in the fifth century, and there was a set form used for blessing these candles. Anciently it was the office of deacons to serve the elements, but it afterwards became the privilege of the priest. In so insignificant a circumstance too, as the method of receiving the bread, the communicants were required by Cyril of Jerusalem to support the right hand with the left, and to take especial care that none of it should fall to the ground. They were also told that the wine should be approached with the body inclined forward in a reverential manner; and it was ordained by no less an authority than that of the sixth general council, that the hands of the communicants should be held in the form of a cross. It was usual to kiss the bread, and also the hand of the person who administered. Pomp and parade throughout the ceremony, were lavished more profusely every day.

In the beginning of the eighth century we have something very near to the doctrine of transub-

stantiation. John Damascenus, a monk, speaks thus, "Jesus has joined to the bread and wine his own divinity, and made them to be his body and blood." This he illustrates by the comparison of a lighted coal, which is fire united with wood. The difference between this doctrine and that of transubstantiation will be readily perceived. The former is the union of the body and blood of Christ with the elements of the eucharist; the latter is a conversion of those elements into the body and blood. To borrow the monk's figure, the one is the lighted coal, consisting of fire and wood, the other is wood changed into real fire, though still retaining the form, the coldness, and all the visible properties of wood. This Damascenus was of the Greek church, in which his name is of great authority. The general sentiment at this time, throughout the christian world, was, that the body and blood of Christ were present in the elements, though the manner of their presence was not distinctly settled.

One of the superstitious customs of this period was the mixing the consecrated wine with ink, for the purpose of signing contracts and other important writings. Afterwards, however, when the elements were regarded as the real body and blood, practices of this kind were put an end to, as irreverent. The people began to withdraw from the communion, from the increasing awe which was entertained of the service. Masses were performed for the deliverance of souls out of purgatory; and private chapels were established for the purpose. The communion tables were now called *altars*, as the service was deemed a proper oblation and atoning sacrifice; and they were ordered to be made of stone. *Incense*, as well as candles, was burnt at the celebration. The bread which was formerly brought in separate quantities by the communicants, as offerings, and was afterwards presented in one loaf, and then broken for participation, was now sometimes baked in many small cakes or *wafers*, principally for the sake of preventing any loss. As early as the beginning of the sixth century, all who joined in the service were required to *face the East*. But the exact mode of celebration was not yet determined or prescribed, and different churches used different forms. In the beginning of the seventh century, the *canon of the mass*, as it is now used in the Roman church, was composed by Gregory the great, and in time was universally adopted. This pope is famous for having multiplied the ceremonies, and greatly added to the pomp and glitter of his church.

In the ninth century, the Catholic doctrine of the real presence was for the first time accurately defined. This was done by Paschasius Radbert, a monk of Corbie in France, who wrote a book to prove that the consecrated bread and wine became the real body and blood of Christ, the very same body in which he was born, crucified and raised. "It is no other flesh," he says, "than that which was born of the virgin Mary, which suffered upon the cross, and which was raised from the grave." His assertions were supported, among other methods, by the relation of an extraordinary vision; and in

* Austin says, "If any one fall sick, let him receive the body and blood of Christ; and let him keep a part of this little body, that he may find the accomplishment of what St. James says; 'Let those who are sick, go to the church to receive strength of body.'"

those days a dream was generally of more avail than an argument. His opinion, however, was new and startling, and was not suffered to come into the church without much opposition. Many distinguished persons declared against it; and the emperor Charles the Bold employed a celebrated theologian of the time, to refute it; so that its success was for a long time fluctuating and doubtful. In the eleventh century, the celebrated Berenger stoutly opposed it; but it seems at that time to have become the popular opinion; for he was condemned by councils, and obliged to make a public recantation. The Albigenses rejected it; and in the twelfth century, Arnöld of Brescia was burnt for denying it. The word *transubstantiation*, which was used to express this doctrine, was established as its orthodox name, by the Lateran council of 1215.

Many embarrassing questions naturally arose on this subject. There was no apparent change in the bread and wine, and how was this to be accounted for? No less a personage than a pope, Innocent III. endeavoured to remove the objection, by allowing that there remained a certain *paneity* in the one, and *vineity* in the other. But this modification met with little favour. The majority were determined to go for the whole; and indeed common sense was so far abandoned, that it was as well to take leave of it altogether. Another question was, whether the change which was believed to take place, was *formal* or *substantial*; whether it altered the substance, or the sensible properties only, of the bread and wine; a question which nothing short of authoritative assertion could settle, and that can settle anything. There was another great difficulty to be solved in the same way. The eucharist is celebrated at a certain place, and the bread is converted by the words of consecration into the body of Christ; but the rite is performed in many other places at the same time; now, how can the same entire body be in various parts of the world at once? The following is the conclusive answer by Guimond, one of the opponents of Berenger. "Every separate part of the eucharist is the whole body of Christ. It is given entire to all the faithful. They all receive it equally. Though it should be celebrated a thousand times at once, it is the same indivisible body of Christ. It is only to sense that a single part of the host appears less than the whole; but our senses often deceive us. It is acknowledged that there is a difficulty in *comprehending* this, but there is no difficulty in *believing* it." No; there is no difficulty in believing any thing whatever, if belief means the nodding of the head, or the moving of the tongue, or the singing of one's name, at the end of any proposition which is offered by those who assume infallibility, whether the proposition be understood or not.

Several additional forms and ceremonies were introduced, about the time that this astonishing doctrine was established in the church. Till the thirteenth century, those who partook of the sacrament, communicated standing, but now they did so on their knees. In the same century the people were ordered, by a papal decree, to fall down in adora-

tion at the *elevation of the host*; the signal for which was the ringing of a bell. The host was also carried in solemn procession through the streets, when about to be administered to the sick. The great festival of *Corpus Christi* was instituted by Urban IV. in 1264; and Thomas Aquinas composed the office for it. The custom of giving the bread only to the laity, and denying them the wine, was introduced about this time; though it was not universally observed till it was established by the council of Constance, in 1415.

I have left unnoticed a serious controversy, which arose in the eleventh century, between the Greek and Roman churches on the question, whether leavened or unleavened bread should be used in the sacrament. The Greeks used the latter, and were undoubtedly in the right, if the original celebration was to be regarded as authority; for the Jews always ate unleavened bread with the Paschal Supper. The Romans agreed with them at last. But to me the whole contention seems about as important, as that which has so long and vehemently been maintained on the point, whether in the rite of baptism, the recipient should be sprinkled or dipped.

The abuses of this institution had grown to such enormous proportions, and had struck their roots so deeply into the whole soil of Christendom, that even in the times of the reformation we shall look in vain to see them eradicated. Neither Wickliffe nor Huss absolutely rejected the doctrine of transubstantiation. Luther, instead of returning to the age and the simplicity of Christ, only went back to the eighth century, and took up the doctrines of Paschasius, or something very like it, in what had been called, some time before, *consubstantiation*. As Paschasius explained himself by the simile of a lighted coal, which is fire united with wood, so did Luther by that of heated iron, which is fire united with iron. His colleague, however, Carolstadt, was more simple in his creed, and believed the elements to be but the symbols of the body of Christ, which in communion, were intended and calculated to excite a vivid remembrance of his sufferings. Zuinglius also opposed the great reformer on this subject, and showed himself here, as well as on some other occasions, the more sensible man of the two. Socinus was equally rational. Calvin went back about as far as the second century, and taught that a divine efficacy was imparted to the bread and wine.

The church of England, neither in article 25th, on Sacraments, nor in the 28th, on the Lord's Supper, so plainly declares a supernatural efficacy in the elements, that a more rational faith may not be gathered from them; but they are nevertheless, a little mystical. The same may be said of the Presbyterian faith, as it is set forth in the Assembly's Catechism. It requires rather more explanation, however, before it can be translated into christian truth.

The opinion among thinking Unitarians is, without exception, as far as I know, that which I have maintained in the former portion of this treatise. The general sentiment, however, among all christians, is one of indefinite awe and dread at ap-

proaching the communion table. It will be long, I presume, before such a sentiment will cease to be felt even by Protestants; for it is hard to throw off the chains which centuries have been forging.

A few remarks have suggested themselves to me, while pursuing the above recital, which I will now put down as briefly as possible.

One is, that antiquity is but poor authority for the truth of any doctrine. If, among the very earliest fathers of the church, we are presented with the first principles of a superstition, as wild as any that ever took possession of the brain of man, they are not to be revered highly, nor trusted implicitly. We may resort to them with confidence for a great number of historical facts; but their opinions are but opinions, and frequently very absurd ones too, and should be questioned as readily, and examined with as much freedom, as the opinions of any other men.

A second conclusion is, that a doctrine cannot be a plain and fundamental doctrine of Christianity, which, instead of being explicitly declared in the Scriptures, is gradually built up by fathers, councils and popes. As a Christian I should always feel myself bound, positively and openly to deny the Christian authority of any opinion or system, which I neither could discover in any part of the New Testament, nor any where else for a century after its books were composed. On this ground, as well as on some others, I deny the truth of several doctrines, which have been, and still are esteemed orthodox; one of which is the doctrine of the trinity.

I would remark in the third place, as a suggestion which naturally arises from the foregoing narrative, that simplicity is the truest sublimity. Shows and festivals may for a while lead captive the senses, and impose upon the heart; but at last they grow common and tedious and tasteless; the mind demands something to exercise its sterner powers, and the heart, becoming disgusted with outside forms, yearns for the satisfaction of its deep and vital cravings. After we have been listening to the story of the increasing superstitions, the absurd theories, the minute and foolish disputes, the smoking and scented ceremonies, which for centuries were gathering round the table of our Lord, do we not turn for refreshment, to the simple accounts which the Scriptures afford us, of the simple institution of the Lord's Supper?

“THE END OF A UNIVERSALIST.”

The above is the caption to an article which recently appeared in the “NEW-YORK OBSERVER,” a paper devoted to the *money-catching* cause of orthodoxy, in this city. The following is a plain, unvarnished statement of the truth:

A man named Samuel Leonard, of Springfield (Mass.) murdered his wife, and then killed himself. The parson Wm. B. Sprague of West-Springfield, preached at the funeral of the deceased; and attempted to persuade his hearers that Mr. Leonard was, professedly, a Universalist, and that his religious principles were the cause of the fatal catastrophe. “The New-York Observer” improved the occasion

to impress upon the public mind the fatal consequences of believing this doctrine.

In order to establish the truth of the premises, that the said S. Leonard was induced to murder his wife, and then to kill himself, by his belief in the doctrine of the salvation of *all* men, the following facts must be substantiated, namely—

First, Mr. Leonard was a *believer* in this doctrine.

Second, A belief in the doctrine of God's unchangeable love and goodness, and the final holiness and consequent happiness of all mankind, has a *tendency* to produce insanity, by making the subjects of it miserable, so that murder and suicide are a natural consequence.

To prove the falsehood of the first proposition, we offer the following: “Mr. Leonard's shopmates, who have worked with him for fifteen years, and also the people where he has boarded, assert, that they never heard him say that he believed in Universalism; but he has repeatedly been heard to say, that he should make away with himself; and that when dead there would be an end of him.” We give this on the authority of Mr. Edmund Allen of Springfield; being an extract from a letter written by him to Mr. Hosea Ballou of Boston, dated February 18, 1826. Until the Editors of the “New-York Observer” shall prove Mr. A.'s statement false, we shall presume to believe they have published a *falsehood*.

Of the second proposition, we remark, In order to prove the actual *tendency* of any existing *cause* to produce certain definite effects, something more than *words* and assertions are necessary. For illustration, take the following: It is asserted that the inordinate use of ardent spirits has a tendency fatally to impair the vital organs of the body, and to hurry the victims into a premature grave. If intemperate people should live to a good old age as frequently as temperate people, and possess the organs of the body in as healthy a state as others, what honest man in his senses, could assert the existence of the cause above-mentioned? On the other hand, if intemperate people should attain, frequently, and generally, a greater age, and enjoy better health than those more temperate, would it not be a reasonable conclusion that intemperance is conducive to longevity? To the subject in question—

If Universalists commit the crimes of murder and suicide, less frequently, in proportion to their number, than Christians of other denominations, is it not a sufficient proof, that their religious belief has a less tendency to produce these crimes, than the religious belief of others? Is it not possible, that a Universalist may take the life of his fellow, and his own life, when *insane*, and the cause of the insanity have no relation to his religious sentiments? If Universalism is so productive of crime as its enemies allege, what good and sufficient reason can be assigned for the existence of the *fact*, that more than 99 out of an 100 of the criminals in the State Prisons are of other religious sects, and most of them pretended believers, (to say the least,) of the

prime articles of the *orthodox creed*? If the fact of the commission of the crimes of murder and suicide, be positive evidence that the procuring cause has been the religious faith of the parties, read the following, and ponder:—

A list of the names of a number of CALVINISTS who have committed the crimes of suicide or murder, and all of whom were known, (with the exception of one,) to Mr. E. Allen, above-mentioned.

Rev. J. Leonard, minister of Woodstock, Con. and Chaplain to Gen. Washington, by cutting his throat with a razor.

John Cadwell, Sheriff of Worcester, by jumping into a well.

Phineas Moody, of Somers, killed his wife, two children, and himself, by cutting their throats and his own, with a shoe-knife.

Mrs. Abigail Bedwell, of Hebron, Con. *aunt to W. B. Sprague*, hung herself with a skein of yarn.

Deacon Hall, of Ellington, hung himself with a bridle.

J. How, of Sturbridge, and David Curtis, hung themselves with a rope.

Jonathan Kantfield, of Belcher, cut his throat with a jack-knife.

Ethan Drake, of Belcher, hung himself.

Dr. Samuel Guild, or Glell, [*perhaps*] of Amherst, run himself through with his own sword.

John Dickenson, of Granby, Mass. hung himself.

Deacon Chafey, of Ashford, Con. Westford parish.

Asher Bartlett, of Springfield.

Ebenezer Tucker, of Springfield.

Benjamin H——, of W. Springfield, hung himself.

Widow Sabra Scott, of Palmer, hung herself.

J. Hancock, of Enfield, Con. hung himself: and a number more that might be mentioned.*

Of all subjects, that of the tendency of Universalism ought to be the last which the editors of a Calvinistic journal should presume to meddle with! The founder of their sect, *John Calvin* of Geneva, was a *cold-blooded MURDERER*! M. Servetus was his victim. Let them, if they have the hardihood and effrontery, deny this, and they shall have *proof*.

We could add a long list to the above catalogue, but we forbear. It is almost *disgraceful*, we candidly acknowledge, to meet such religionists in combat, if we must fight them with their *own* weapons. We have felt it a duty to warn mankind of the fatal tendency of a belief in the unhallowed doctrine of John Calvin, which was propagated at first by murder, and has since driven numbers to insanity, murder and suicide. To prove this tendency, we have only to instance the case of Mrs. *Lois Stone*, wife of Mr. Zaphna S. of Kinsman, Trumbull co. (Ohio,) who, on Sunday, the 14th May, 1820, while her husband was absent at church, *drowned her three*

children. She was the subject of a Calvinistic revival, and was brought to believe she had committed, what Calvinists call, "the unpardonable sin." Fearing that her children might live to commit this sin, and be endlessly miserable as a consequence, she, under the impression that they would escape the dangerous rock on which she split, if they died in their infancy, became, horrid to relate, their executioner. This fact should seal, on this subject, hermetically, and for ever, the lips of John Calvin's disciples!

Note—If the Editors of the "New-York Observer" will publish the above article in their Paper, we pledge ourselves to pay them *double price* for the composition of it, and also to publish in this paper their article on the same subject, with any remarks they may please to make, gratis. ED.

FOR THE GOSPEL HERALD.

HEREDITARY AND TOTAL DEPRAVITY.

Mr. Editor.—The doctrine of hereditary and *total* depravity, seems to lay at the very root, and in fact is the foundation of most of the absurdities, and is one of the most pernicious errors in Christendom. Were it true, nothing could be more discouraging to human exertions to do good. Yea, according to this sentiment, the precious few, whose pride or vanity can persuade them that God has changed their hearts, not for any works of righteousness which they had done; but according to his own purpose and grace; (for, before they were changed, if not since, they were, according to their own confession, as bad as others;) this precious few, I say, have done, are now doing, and will finally do all the good there is or can be done in the moral world: that is, all that is considered good in the sight of God; for all others (they themselves being judges) are "averse to all that is good, and wholly inclined to all that is evil!" And as this doctrine is eagerly embraced by some who are looked upon, and bear the name of Universalists, at least, in the eyes of the world, and as the following text is sometimes brought to prove it, and seems to come as near proving it as any text which can be brought, I have thought proper to offer you a few comments upon it, that your readers may see what kind of testimony is often resorted to, to support a darling tenet.

Psalm li. 5. "*Behold, I was shapen in iniquity; and in sin did my mother conceive me.*" This Psalm was composed by David soon after Nathan the prophet came to him, and had charged him with the awful crime, of which he knew he was guilty, with Bathsheba, the wife of Uriah the Hittite, whose husband he had caused to be slain to cover his own guilt! Now, if David had been totally depraved, how could any one have expected better things from him? And if he *inherited* that depravity from his parents—if it was born into the world with him, it was his misfortune, and not his fault!

David does not appear to excuse himself in the least; but, on the contrary, he says, "I acknowledge my transgressions; and my sin is ever before me." His words, therefore, are to be construed as an apology, rather than as an excuse for his sin. But this

* The Editors of the Univ. Mag. from which we extract from Mr. A.'s Letter, state, that from an imperfection in the manuscript, they may have made mistakes in the names of some of the towns, or the parties.

apology, as I shall endeavour to show, has no reference to the sin of his mother, anterior to his birth; much less to the sin of mother Eve.

The truth of this statement will depend on the two Hebrew words rendered *was shapen*, and *did conceive*, in the text. My object will be to show, that even if these words will admit of being thus rendered, any where, they should not have been so rendered in this text; and by so rendering them, the sense of the text is perverted. My proofs shall be all brought from the Scriptures themselves.

The first word, *HULLTI*, is used in the same sense exactly, (that is, in the same mood, person, and tense,) only in Prov. viii. 24, 25, where Solomon is speaking of wisdom, whom he makes to say, "When there was no depths, I WAS BROUGHT FORTH—before the hills WAS I BROUGHT FORTH." Here the word is properly rendered, *I was brought forth*; but if it had been rendered *I was shapen*, here, what idea of *shape* could any one give to wisdom? Again, Psalm xc. 2. "Before the mountains were brought forth, or ever thou hadst formed (i. e. produced) the earth and the world," &c. Here the word is rendered "hadst formed," but it would have been better *hadst produced*—that is, by creation, from the womb of eternity. Isa. li. 2. "Look unto Abraham your father, and unto Sarah that BARE you." I would ask, can this possibly mean *shapened*? If mothers had it in their power to give *shape* or *form* to their children, is there any one who would not have handsome children? Again; whatever was David's shape or form, if there was any fault in it, on whom will that fault rest? *Ans.* On him who formed him! See then, Job xxvi. 13. "His hand HATH FORMED the crooked serpent." Here the same word in the Hebrew is rendered *hath formed*. Now, did not the same hand that *produced*, *brought forth*, or, if you please, *FORMED* the crooked serpent, equally *produce*, *bring forth*, or *FORM* David? But David evidently alluded to his birth, and to no circumstance prior to it; as much as if he had said, "Behold, I was brought forth (or born) into iniquity. That is, into a wicked world! And this is the first apology I offer for my sin." But this is not all.

2. "In sin did my mother WARM me." That is, nourish, cherish, embrace, or bring me up. The Hebrew word, *IHMNI*, is susceptible of all these meanings, but cannot mean, *did conceive me*, as applicable to the mother of David. It is rendered by the learned Tremellius, "et in peccato FOVIT me mater mea." FOR it is from *foveo*, 1. *To keep warm*. 2. *To cherish*, or *nourish*. 3. *To feed*, or *maintain*. 4. *To make much of*, *to favour*, *to fondle*. 5. *To love* and *embrace*. 6. *To espouse*, or *favour*. 7. *To foment*, or *bathe*, with any liquid thing. And let any one compare all the places where the Hebrew word is used, and he will be convinced that this is its true meaning. Although we read the word *conceive*, *conceived*, &c. so often in the Old Testament, in relation to females, yet it is invariably a different word in the Hebrew, and not the one under consideration. I am aware it is applied to Jacob's cattle, Gen. xxx. 38, 39, which *grew warm* (modestly used to express a different circumstance) when they came to drink before the rods: but see verse 23, of the same chapter: "And SHE (Rachel) CONCEIVED, and bare a son, and said, God hath taken away my reproach." Here we find a different word in the Hebrew, in the same chapter, and the one that is invariably applied to females in this sense. But the one under consideration never is so applied, unless it be in our text, which application, as we contend, perverts the sense. David would be about as likely to say *shapen* and *conceived*, as a person would to say, *I was brought up* and *born* in such a place. It is putting, if I may so

say, the *cart* before the *horse*! He would have said, *I was conceived* and *shapen*, if he had meant what the translators say.

Gentlemen of the clergy, of all denominations, Look at this, and cover your faces with blushes, whenever ye shall make use of the above text again, to prove a doctrine so dishonourary to God, and so paralyzing to every laudable effort of man, as that of *hereditary* and *total depravity*!!! ALETHES.

MORE SUICIDE.

A few weeks since, in the town of Halfmoon, Saratoga county, (N. Y.) a Mrs. Coon put a period to her life by cutting her throat with a razor, leaving an infant child and a fond husband to mourn her untimely and shocking exit. She was a member of a *Presbyterian Church*, but became impressed that she had partaken of the eucharist unworthily—and was doomed to the pains of an endless hell!

It is but a few months since, that a Mr. Owen, a member of a *Baptist Church*, who lived only a mile and a half from where the above-named suicide took place, (in Stillwater,) committed suicide, by *hanging himself*, under similar impressions with those of Mrs. Coon.

Evan. Rest.

Mr. Southney Bond, of Raleigh, (N. C.) put an end to his existence, a few weeks since, by cutting his throat with a razor. He was a member of high standing in the *Baptist Church*, and maintained a character in all respects favourable to his profession.

N. C. Register.

NOTICE EXTRA!

The present Number completes the *Sixth Volume* of the GOSPEL HERALD. It behooves us to acknowledge, with gratitude, the providential care, the protection and assistance of our Heavenly Father, to the present moment. The cause we have been thus publicly engaged in, for *six years*, has been advanced in such a manner, that we can adopt the language of Inspiration, and say, through the blessing of Heaven, we have seen the travail of our soul, and are satisfied; believing, that the pleasure of the Lord hath prospered in our hand. We adopt this language, we trust, with humility; and ascribe the kingdom, the power, and the glory, to the God of salvation.

The Office of the GOSPEL HERALD will be removed on *Monday* next (May 1st.) to *No. 70 Bowery*. The *First Number* of the *Seventh* volume will be issued on *Saturday*, May 20th.

* * All Communications, and all Letters for the "Editor of the GOSPEL HERALD," are requested to be addressed to

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